

**SUNDAY SCHOOL WORKERS' ISSUE—SETTING FORTH NEW GRADED LESSONS**

# **THE CHRISTIAN CENTURY**

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## The Christian Century

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### Eureka College

The returns are coming in from Education Day and it looks as if we would have the largest number of churches in line with us in the history of our educational work in Illinois. We are confident that considerably more than one-hundred churches will make contributions this year. When the returns are in, we shall state frankly and fully the results. The Endowment Campaign is creating much enthusiasm throughout the state. Our fund has now reached \$40,000. About \$11,000 of this was pledged during the month of January. We are bending every effort to raise \$125,000 by the first of September. The success of this movement means the greatest victory that our work has ever registered in Illinois. The new semester opened with a number of new students and the old ones on the roll for the remainder of the year.

H. H. PETERS.

### Illinois Notes

Those who desire to communicate with the program committee will please write Louis O. Lehman, Gibson City.

Remember, J. W. Street, Mackinaw, will present the Church Advertising feature at the next State Convention. Kindly mail him your advertising matter to go into the exhibit.

The necessity of the unity of the Christian forces in the villages grows more and more apparent. From two to six little churches in a village takes the power out of the whole christian idea. Here is our opportunity to make good. Our men should be retained long by the village congregations and they should have the time to make the plea of unity upon common ground powerful.

J. FRED, JONES, Field Sec.

Bloomington.

## SEND For EASTER SUPPLIES

The new Easter Cantata entitled

### "THE EASTER FLOWER GARDEN"

was prepared by

### MRS. JESSIE BROWN POUNDS

and is in some respects the best concert exercise she has ever written. It is designed to be used by the young people of the Churches of Christ in behalf of Orphanage work in Mission fields.

We have some very attractive helps to aid the young people in raising their Easter offering. These are an "Easter Egg" and "Easter Egg Envelope," to be used together for the smaller children, and the envelope alone for the older ones.

Order as many of all these supplies as you will need. They will be sent, prepaid, free of charge. Address

### Christian Women's Board of Missions

(YOUNG PEOPLE'S DEPARTMENT)

Missionary Training School, - Indianapolis, Ind.

## The Bethany Graded Sunday-School Lessons

Will the new Graded lessons make their way into the Sunday-schools and become the standard lessons of the Sunday-schools of the world as the Uniform lessons have done? There are many signs indicating that this is precisely what will happen.

1. All the authorities in religious pedagogy have been a long time agreed that it is better to suit the lesson to the

learner than to compel the learner to adapt himself to the lesson, regardless of his stage of mental development.

2. The International Committee which has for thirty-five years selected the Uniform lessons has now begun the issue of an additional series called the International Graded Course, consisting, not of one Scripture lesson for the entire school, but of a separate series of lessons for each year or grade, chosen with direct reference to the age and ability of the pupils.

3. These lessons are being adopted by the best schools of all denominations. The Presbyterians report that about two thousand of their schools adopted the International Graded courses for children under twelve years, last quarter. This is phenomenal. The Methodists and Congregationalists had to go to press the second and third time to supply the unexpected demand for the graded lessons.

The New Christian Century Co. is supplying these lessons to the Disciples' schools. There is no single achievement in which the publishers of this paper take greater satisfaction than in connecting our schools with this most significant Sunday-school advance of the last fifty years.

The editors of *The Christian Century*, Mr. Morrison and Professor Willett, both regard the Graded principle as essential to the highest efficiency in religious instruction, and both believe that the *Bethany Series* is the truest, simplest and most artistic set of supplies for the elementary grades that has ever been put out.

Our pleasure in offering the *Bethany Graded Lessons* to the brotherhood is enhanced by the fact that our orders for supplies for the winter quarter have been much beyond our expectations. Many other schools have assured us of their purpose to adopt *The Bethany Lessons* at once. This series may be begun at any time. See full description on another page.

The New Christian Century Co., 700 E. 40th St., Chicago.

# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

## The Common Denominator

*Through the hundred years' history of the Disciples there has run a silver strand of appeal of a wholly undogmatic nature, a strand which we must today seize and use as the clue to a true appreciation of their history and the solution of the biggest problem which the modern church is facing.*—Editorial in THE CHRISTIAN CENTURY, January 20, 1910.

We have been studying the baptism question in the light of the Disciples' plea for Christian union.

A company of Christians committed to the enterprise of restoring the lost unity of the church may take one of two positions.

*They may say, Our understanding of the Bible is infallibly correct. We will insist upon the Bible's being understood as we understand it, as the condition sine qua non of union.*

This is the method of dogmatism. It is this very spirit that is the mother of division. Unity never can be born of it. Every sect from Seventh Day Adventists to Christian Scientists believes the Bible teaches its distinctive doctrines and practices.

The Presbyterian is not less sure the Bible teaches his creed than is the Methodist that it teaches his. The Congregationalist quotes no more Scripture for his mode of organization than does the Episcopalian for his. The immersionist is no more confident that the Bible supports his contention than the optionist is that it doesn't. The difference between two denominations is not that one takes the Bible and the other does not; the differences among evangelical denominations are differences in understanding what the Bible means.

And if a company of Christian people desiring to restore the lost unity of the church assumes that its understanding of the Scripture is the same as the Scripture itself, and if it uses its distinctive understanding of the Scripture as a test of fellowship with other believers, it is only adding yet one more sect to the too-long catalogue of sects and closing the ears of God's people to its plea for union.

*Over against this dogmatic principle, there stands the principle of the common denominator.*

If our company of Christian union advocates believe that the church is essentially and constitutionally one, that in its unity it is big enough to include all Christians, that Christians are they who strive to do the will of Christ their Lord "to the full measure of their knowledge of his will," they will easily be led to see that there exists among the great evangelical denominations a basis of union in the actual faith and practices which these denominations share in common.

The business of such a Christian union movement will be, therefore, to find the common denominator of the divided denominations and plead with them to make a test of fellowship only of those great fundamentals upon which all may be found to agree.

This is the method of Christian statesmanship and Christian love. It is utterly devoid of dogmatism. It cannot be charged with the sectarian spirit. It places those who make this plea outside all the controversies of the sects. Each individual in this Christian union company will read his own Bible and have his own stout convictions as to its teaching, but he will not insist that agreement with his personal understanding of the Bible teaching shall be a test of fellowship in the church.

Such a company of Christians are the Disciples of Christ.

*The silver strand that has run through our history, albeit often hidden by the coarse strands of dogmatism, debate and sectarian pride, is the appeal to Christians of all denominations to seek for the common denominator underlying their differences, and to build a united church upon that common basis.*

In this principle of the common denominator lies our genius and distinctiveness as a Christian union movement. Through it our contribution to present day Christianity must be made.

The preachers of the second generation among the Disciples had a characteristic sermon which all of them used with slight modification, following the classic model of Benjamin Franklin. In this sermon the preacher illustrated the plea of the Disciples by conceiving a great congress of representatives of the leading evangelical denominations to consider a possible basis of union. Three points of difference received more elaborate treatment than the rest, though many differences were discussed. These three were the

creed, the name and the rite of initiation.

Each denomination offered its creed as the creed of the united church and it was rejected by all the rest. But all believed the Bible. It was the common denominator of the creeds.

Each denomination offered its name as the name of the united church and it was rejected by all the rest. But all accepted the name Christian or Disciples of Christ. Either of these was the common denominator of the names.

As to mode of initiation into the proposed united church there were many who offered an optional procedure with any one of three forms—sprinkling, pouring or immersion—to be accepted as valid. But the Baptist representatives contended that reading the Bible as they did they could not lend their sanction with a good conscience to the practice of anything save immersion. In the discussion it became clear that they all accepted immersion as valid baptism, and all practiced it more or less. Immersion therefore was the common denominator of the initiating rites.

*Now the significant thing in this illustration is that the preacher who drew the picture always left the Disciples out of the congress, and they were pledged to abide by the results of the congress.*

Which reveals the absolutely catholic ground the Disciples were determined to occupy. We had no sectarian interest to plead in such a congress. We had no special understanding of the Scripture which we wished to make a test of fellowship in the united church.

The finer sentiment of the Disciples has ever been that our position transcends sectarian disputes. We have been sensitive about being called a denomination. We insist that we are trying to occupy the common ground where all must stand when denominationalism is given up.

*The Disciples of Christ are the company of those who believe the church is one and who through the love of their brethren and their desire to honor Christ with a united church refuse to set up an opinion as a test of fellowship, or engage in a practice that offends the conscience of other Christian people.*

Their position is that the practice of love is the cure of sectarian strife. They do not urge their own dogmas as the basis of the united church. Their own dogmas change like other Christians' dogmas change. A union based upon anybody's understanding of what the Scriptures teach has no guarantee of surviving 'mid the changing thought of the church.

A union that has in it the promise of permanency tomorrow is a union rooted in love, a love that respects the views of others and discerns that through differing views comes progress and enrichment in the truth.

Who then is the typical representative of the Disciples' plea?

Is it he whose personal creed—that is, whose understanding of what the Scriptures teach—happens to coincide with the common denominator of faith and practice and who, because it is his personal creed, insists upon it as a test of fellowship and basis of union? He is not a representative of the plea. He is a dogmatist, a sectarian, a hinderer not a helper of the cause of unity.

Is it he whose personal creed coincides with the common denominator and who pleads for union upon this basis, not because it is his personal creed, but because it is a real basis of unity for God's people? He is a representative but not typical.

*The typical representative of the Disciples' plea is he whose personal creed does not coincide with the common denominator, but whom love for Christ and the church impels to reduce his practice to the common denominator that the lost unity of the church may be recovered and maintained.*

Such men as the two whose words appeared in our columns last week, one a young man, the other a veteran, who both question the immersionist interpretation of the Scripture, but who for conscience sake and love's sake practice nothing else—these are typical representatives of our plea.



## Editorial Survey

### Bryan's "New Issue"

Mr. Bryan's critics profess to see his plain words on the liquor issue an attempt on his part to find "another new issue." It is impossible for minds that run in the grooves of partisan bias to comprehend Mr. Bryan. The fact that he dares to espouse any cause that commends itself to his moral judgment makes him an enigma to them. They hold the a priori judgment that he is wild to become president, and that he is a rather shifty politician, and the fact that he has always espoused unpopular and losing causes fails to impress them. If he was out for the presidency he would stand by the party and command all its partisan bias and party machinery and refuse to champion any particular cause not in the traditions of Democracy until he was at least safely elected. He has always been a firm temperance man, but other issues have had the field. Now he feels absolved from any duties to any particular reform or political issue and is a free lance. For this reason he comes out frankly on temperance and any other issue that he deems good. It is safe to say he will be found at the forefront among the local-option hosts in the future. One need not believe in a single one of Mr. Bryan's political contentions to acknowledge his moral integrity and to believe he would rather do what he thought was right than be president, and his declaration that it is the liquor interests that corrupt elections and that they must be driven out of power, is not a partisan but a moral issue, and all who believe in the cause of temperance and purity in politics, regardless of party, should welcome his powerful advocacy of the greatest single moral issue of the times.

### What Makes Beefsteak So Expensive?

The foremost question of daily interest just now is "what makes beefsteak so expensive?" Congress and various legislatures, the Department of Agriculture, the Federal courts, the Labor Unions, the daily press, the magazines and most of the public are investigating it. A Babel of confusing opinion seems to be the result to date. Meanwhile we might calmly turn back the pages of economic history and see that this sort of thing happens periodically. True, prices have never gone so high before under normal political and economic conditions. Doubtless there are aggravating circumstances combining with the economic fever that has heightened them, and the best we will be able to do will be to discover them. It is a foregone conclusion that tariff and the trusts will be found among them, and that the increased production of gold may account for some of it. When the purchasing medium becomes cheaper commodities must become higher priced just as surely as cloth would cost more per yard if the yard stick were lengthened. If wages went up with prices, it would not matter in the least, but wages are not subject to the same fluctuations and do not get fixed on a free market, so the net result of rising prices are always against the laboring man. The wage worker and salaried clerk never received so much money as at present, but at the same time they seldom have ever been able to save so little. It is not what is received, but what can be saved that counts with the small income.

The rise has hit the poor hardest for the double reason that it has been greatest on the common commodities, and that they have always the least margin to meet any rise in the cost of living. Porterhouse steak has advanced 25 per cent, but round steak has gone up 60 per cent. Butter has raised more than 50 per cent, milk almost as much, and bread, eggs and potatoes are close seconds. This argues that the telephone and more fastidious living is not a very great factor. The further fact that Bowery restaurants have raised the five cent meal to six cents, an advance of 20 per cent on the cost to the very poorest, and where neither the telephone nor fastidiousness costs a penny, argues that there is something deeper than any of the superficial causes assigned.

The popular mind, the one that has enough, settles it offhand and in the way that the superficial know would effect the rise if it were so. That is to say, that the primary law of supply and demand accounts for it, and the farms are not supplying enough. In other words, that production is short and, of course, prices must go up. This, of course, would be so—if it were so. But the facts point otherwise. The stock markets show that the total receipts of live stock are not less. The cold storage companies report that there is one entire animal in cold storage for every man, woman, and child in the nation. Listen to their figures, as given in the "Ice

and Refrigerator Blue Book," which says there is held in cold storage today 14,000,000 cattle, 6,000,000 calves, 50,000,000 hogs, and 25,000,000 sheep and lambs. Besides, there are \$25,000,000 worth of fish held in ice. Then think of the 150,000,000 dozen eggs, the 130,000,000 pounds of butter, the \$50,000,000 worth of fruits, and the \$100,000,000 worth of vegetables and other stuff that the great refrigerator plants have under their ammonia process of preserving. Loose this stuff and let out products running up into the billions, and it might effect something. Of course much of it is held in the natural processes of trade; but much more of it is doubtless there for the speculation higher prices are expected to make profitable. We may not find the solution, but we will get a panic as the sure result of this kind of "prosperity."

### Chicago to Vote on Local Option

The most sensational temperance election yet to be held will doubtless be that of next April in the city of Chicago. The petition required 61,000 names, and nearly 75,000 were obtained. This does not mean that every one of the 75,000 will vote "yes" in April, but neither does it mean that all who will vote "yes" signed the petition. None but the most fervid of advocates thinks for one moment that the city will become "dry" territory. The leaders expect to make it a vote for moral suasion, and through the agitation to educate the voters, and through a total vote that will surprise the brewers and toppers to force consideration of temperance demands. Many ardent temperance advocates have doubted the wisdom of bringing the issue up at this time. Three chief reasons have been given. They think it inopportune at an aldermanic election in which the forces of corruption are to be faced with an attempt to elect men who will guarantee an honest administration of the municipality, fearing that it will complicate issues and divide the vote of the best man. They are afraid many of the prohibition districts will go "wet" for the reason that men who are against the saloon in residential districts will think it unwise and impossible to try to drive them out of the business and densely foreign parts of the city, and that a successful demand will then be made upon the city council to turn such prohibition districts back to the saloonkeepers. Then they are afraid the reformers have reckoned without their host and that this great foreign city will give such an overwhelming majority against so sweeping an attempt at temperance reform that it will but entrench the saloon power more solidly in city affairs and turn all that has been gained in the way of a cleaner city back to the unspeakable regime of the "grey wolves." These men favor increasing the prohibition districts, securing district local option, such as is enjoyed in Ohio, securing more strict regulation, and thus proceeding by those means that will educate the public and take the city a step at a time. Only the April election can decide which is wisest. If a surprisingly large vote is registered for the "yeas," the campaign will be justified.

### Need of an English "Social Program"

Winston Churchill advocates an insurance against unemployment for England. Once enacted, like old-age pensions, no party will ever dare repeal it. It is startling to know that one out of every thirty-seven persons in England and Wales are reported as paupers. An army of almost a million! Two and one-third times as many able-bodied men received help last year as the year before. There are in round numbers 15,000 able-bodied men who have to be helped. London alone spends \$50,000,000 on charity. Last year over 4 per cent of the working people applied for help. It is estimated that more than one-half the aged are dependent.

The Chamberlainites used these facts and these poor unfortunates to the best advantage in the late election. They pointed to the higher wages in protection America and promised higher wages through a tariff for Britain. Even those who see good in protection for the United States would not necessarily find it of benefit to England. It would surely increase the cost of living more than it could increase the rate of wages there. If the unemployed of England could be turned onto the unused land of the lords they would both earn a living for themselves and furnish food for a multitude of the workers. This would create less demand for work and more for workers and relieve that congestion that is debilitating the nation.



These facts certainly cry for a "social program." "Dost thou know, my son, with how little wisdom the world is governed," said old Oxenstern of Sweden. So long as men seek self interest and advocate it as the basis of law for nations, the peoples will be subject to the terrible waste and the cruelties of material nature. The Golden Rule is needed more than even "enlightened self-interest."

## The Colleges and Their Supporters

It is a matter of deep satisfaction to the Disciples of Christ everywhere that two or three of our educational institutions have recently succeeded in meeting the conditions imposed by generous givers and have thus secured considerable additions to their endowment fund. This is the case with Bethany College and the College of the Bible at Columbia, Mo. We wish that the institutions thus benefitted would adopt the admirable method employed by similar organizations in other religious bodies and present convincing evidence to the subscribers and the public that the claims made regarding the amounts subscribed are actually verifiable by competent auditors. More than once in the past our educational history has been blotted by the assertion that this or that institution had raised a given amount of money, either with or without conditions, the fact being later discovered that the amount actually secured was far less than that claimed. It seems a good time in this beginning of our second century to set a new mark of absolute accuracy in claims of this character. When we make this suggestion, so far is our purpose from questioning or discrediting the claims of the institutions named that we are anxious to have them make good in the fullest possible way by establishing a record of accuracy and business-like precision in all their claims. As in both these instances Mr. R. A. Long is the generous benefactor whose offers have been the largest inducement in securing additional funds, we presume that the auditing of the amounts received would be placed in hands satisfactory to him. Certainly a statement from him that the sums announced had actually been received, or that pledges satisfactory to him had been made, would be convincing to all concerned, and would give a feeling of confidence in regard to the institutions whose endowments have thus been so handsomely enlarged.

## Graded Lessons and the Teacher

By a Teacher Who Knows.

The demands which we have made on our Sunday-school teachers are such that no body of salaried day school teachers would have tolerated. During these many years that the uniform lesson series have been taught, what is it that we have asked of our teachers? We have demanded an attentive, orderly class or department regardless of whether the subject matter appealed to the interests of the pupils or not; we have expected that the pupils should become possessed of Bible facts and a general knowledge, even if the lesson series had not covered the required subjects; we have claimed that the subject matter should be adapted to the pupils whether it was within or without the pupils' power to comprehend the truth involved; we have asked for a pedagogical treatment of an unpedagogically arranged series of lessons; we have called for and expected spiritual results at times when the lessons were not suited to the crisis in the pupil's life; we have demanded as a result of the Sunday-school teaching that the pupil should apply principles to life problems, when neither the ethical principles nor the application of them was in any definite way provided for in the regular course of study; and all of this we have asked of untrained teachers—a task far too great for those who have been especially trained for service. Nor is this all. In addition, we have denied our teachers the proper conditions for work. Rooms, proper seating, tables, and general equipment have often been refused when it would have been easy to grant them. Many a working girl is obliged to provide herself with her ordinary teacher's help, though sometimes teaching pupils whose monthly allowance would exceed her own for the year. Schools have spent in one year much money for "rewards" to pay the pupils for attendance, when the same expenditure would have given a permanent equipment to the school.

The function of the teacher is to teach, not to create new conditions, nor remodel courses of study. It is the right of the teachers to expect that those who ask us to assume this responsibility of teaching shall provide the equipment, create the proper conditions for good work, and introduce or adopt such courses of study as shall give promise of the desired results.

We have come to a new era in our Sunday-school life, and with the new graded courses introduced last October we have an opportunity

to see what effect a graded curriculum will have upon the teaching force of the school. We have no reason to doubt but that the effect will be similar to that in the more secular realm of education. The work will be more worth while, and a definite, connected line of study must give a steadiness, a definiteness, and a purpose to our work.

Graded lessons are admitted to be better for the pupils, but in what ways will these new courses be of benefit to the teacher?

1. *The Graded Lessons will simplify the task of the teacher.* In every grade they will be easier to teach because having been selected so that they appeal to the interests of the pupils, it will be easier to hold their attention, for they will have an interest in the subject under consideration. As the truths to be taught will be within the comprehension of the class, the former efforts and, one might say, "struggles" for adaptation will not be necessary. Because the lessons as to subject matter will be within their realm of thought and related to their own experiences and needs, the lessons will make an intellectual or emotional appeal, depending upon the grade taught. This will make the enforced "application" of the teacher unnecessary.

2. *The Graded Lessons will soon bring to us a literature upon the subject matter to be taught, and the methods to be applied, that at present is lacking.* With at least five of the large denominations planning to produce helps for both teachers and pupils on these new lessons, it does not look as though the teachers would fail to be supplied with adequate assistance in the teaching of the lessons. But added to this will come in time a line of books and helps which will be closely related to our specific work within departments and grades. Still further, with a definite course of study it will be well worth while for us to acquaint ourselves with the public school courses for corresponding ages to the pupils whom we will be teaching. This has been too great a task for us to undertake in the past, for the series of lessons was not in reality a course of study and did not lend itself to related subject matter. Now, it will be a pleasure for us to read the nature books, the supplemental readers, the histories, the biographies, or whatever books form the background of the knowledge which our particular group of pupils possess.

3. *The Graded Lessons make it easier for the present-day teacher to become a trained teacher.* The real study of the specific course which she is to teach will give her the special knowledge which she now lacks. The continued teaching will give her skill in the teaching, and make it possible to acquire a true and natural method of teaching. But an opportunity for a broader training is also before her, for as the graded courses are produced she can, if she will, pursue them and thus gain for herself a definite basis of Bible knowledge which she was denied in the past. In this way the subject matter of the entire school may form a part of the training for the individual teacher.

4. *The Graded Lessons give new life to the "Teachers' Meeting" by making a readjustment of its present methods possible.* "Teachers' Meetings" are of various sorts, some helpful, more unsuccessful. Here is an opportunity to draw the teachers together in an effectual way, not through uniformity in lesson study, but by unity of purpose in other directions. The use of the curriculum of the entire school as a "normal study" for the training of the teachers in "subject matter" will prove a great gain, and other features of interest may be introduced which will be developed in experience.

5. *The Graded Lessons themselves provide the basis for the training of the future teachers:* The pupils who pass through the lower grades of the new graded courses and who remain with the school will at some time in the future be provided with a knowledge which our present-day teachers now lack. They will come up to the place where the "Normal" or "Teacher-training" courses will be given in the school with a very different need, and because of what they have acquired through their Sunday-school training will be better prepared for the new sort of training courses which will then be possible.

The five advantages mentioned are not all that graded lessons will do for our teachers, but these are enough to set us thinking. When we say that graded lessons "will do" these things for us, it is not to place these in the future in a theoretical way, but only because for the great majority these results are still before us. The statements are based on actual results in many graded schools, where graded lessons have been used for years, and where the benefits to the teachers have been far greater than the limited space at our disposal makes it possible to enumerate.

Teachers should welcome the innovation of the graded lessons, while superintendents cannot afford to miss this opportunity to try this way of starting to solve the teacher-training problem.

## Jesus, the Light of the World

"The present life of man, O King, seems to me, in comparison with that time which is unknown to us, like the swift flight of a sparrow through the room where you sit at supper in winter. The sparrow flies in at one door and immediately out at another, and, whilst he is within, is safe from the wintry storm; but he soon passes out of your sight into the darkness from which he had emerged. So this life of man appears for a short space, but of what went before, or what is to follow, we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed." In this way reasoned one of the wise men of Edwin, King of Northumberland, at the council called to consider the merits of the Christian religion. The pagan needed light.

In the current number of a theological journal, a professor of philosophy writes: "It has been a true instinct, therefore, which has led religion to refuse to trust its truth to philosophy for decision. . . . What shall assure the soul, as baffled and perplexed by mystery and evil it cries in the *Te Deum* of the ages, 'O Lord, in thee have I trusted, let me never be confounded.' Certainly no past can demonstrate the future. It is—and must be so long as moral life demands resolutions—a supreme venture of faith. But if any thing can give not only emotional cheer and contagious hope, but also the rational basis for this venture, it is the experience, the struggles, the serene calm, the confidence, the actual achievement of the world's great spirits. 'Be of good cheer, for I have overcome the world,' is the historic note which tells of reality—not only the reality of actual deeds, but as well the reality of a kinship of spirit that promises similar victory."

It is not to the liking of any man to live in darkness. Men like to know whither their paths lead. They have a horror of fighting an unseen foe. They do not ask that everything shall be plain; a game is not worth playing if its outcome is absolutely certain from the beginning. There must be the possibility of losing as well as of winning if the players are to do their best. If we could know all the plans of God, the chances for spiritual achievement would probably be lessened. The great original souls have often walked in the valley of the shadow of death. It is the commonplace mind that confronts no mystery. We justly mistrust one who explains offhand any and every situation the human soul encounters. Neither he nor his explanation amounts to much. If any man ought to be treated with contempt it is the man who knows all mysteries and all knowledge. But we must have some light. We demand for ourselves a fighting chance. We refuse to fight when the antagonist can see all our movements while we cannot see any he makes. We want to know that the path leads somewhere, although we may not "ask to see the distant scene." One step is enough if we feel that when it is taken there will be light for the next.

Light on moral questions comes from persons. If we long to see the issues involved in the situation that confronts us, we must walk in the light of those who have lived well. A nation without heroes is a nation without moral strength. The blood of the martyrs has been the seed of the church because the martyrs have brought to light the motives that should control all human actions. The great light of the world is the one whose life was the supreme revelation of the will of God. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." And the Son declared the Father by his life among men. If we know the Son, we are not in darkness concerning the manner of life we should choose. We know that nothing can compensate a man for the loss of his soul, for loss of the ability to appreciate the truth and the desire to seek for it with the whole heart, for indifference to moral values and for hardness and coldness of heart.

"Ye are the light of the world." Jesus is the light of the world when he has disciples who show by their lives that they have been with him. Mere telling that Jesus came to give light will not reveal the way in which men should walk. If the laying down of rules were sufficient for moral guidance, most parents would train their children well. But rules mean nothing unless they are secondary to a good example. The preaching of the gospel is a useless performance where it is not supported by godly living. The light of the church shines every day of the week or else it does not shine on Sunday. The church member is a light when he is fair in trade and upright in all that he does. His regularity in attending the worship of the church is illuminating when his daily life shows that he has the spirit of Jesus.

Midweek Service, Feb. 23. John 1:4; 8:12; Matt. 5:14-16.

## Mount Your Pictures

The teachers of the beginners' and of the primary courses will find it greatly to their advantage to mount the pictures intended for their use with the class.

The Beginners' Large Picture Cards should be mounted on stiff cardboard. Cut the white margin from the picture entirely or leave a tiny white edge, according to taste. Mount firmly, and on the back of the card paste the printed matter taken from the front of the picture, that the picture may be quickly identified for use.

The primary teacher should preserve the pictures of the supplemental sheet accompanying her text-book in the same way, except that a heavy cover paper will do instead of cardboard. If holes are punched in the side or end of the cover paper, these small pictures can be kept together in convenient form ready for class use. The cover paper, if cut the size of the teacher's text-book, will be sufficiently large.

## Biblical Problems By Professor Willett

In your editorial article, "The Lost Coin," in *The Christian Century* of December 2, you speak of the ten pieces of silver as being coins. I heard a preacher criticize this statement, saying that they were not money, but a betrothal or wedding gift. It was thought preposterous that you should make such a blunder as to call them money.

Reader.

The parable is very simple and explicit in its statements regarding the woman's loss. The only pieces of silver known in the Orient in this age or any other, and likely to be found in a home, were coins. These are often worn by the women of the country as necklaces or ornaments of head dress, and in such instances usually represent a part or the whole of the dowry. But there is nothing said in the parable regarding any such use to which these pieces of silver were put. They may or may not have been what the critic spoken of affirms. His information is to be classified as interesting if true, but not in the least important, and wholly without foundation in the text. We could imagine some reader complaining because we did not describe the character of the house in which the woman lived, the style of her dress, or her domestic relation as single or married. No doubt these would all be points of interest if only they had been mentioned in the parable. But they are not, and neither is the character of the coins the woman treasured. We believe it a safe principle in this as in doctrinal matters to speak where the Bible speaks, and where the Bible is silent to be silent.

Is not the plea "Christian union" (there can be none without immersion, according to your late editorials) not a narrow one, a sectarian one? Is not the betterment of the world a greater plea? Men can well afford to struggle and die for that, while the other is a minor creed. D. C. B.

It depends on what one's view of Christian unity may be. If it is regarded as the ambitious effort of a denomination to draw all other Christians into its own organization, it would certainly be an unimportant, selfish enterprise. If, on the other hand, it is the serious effort to remove the most outstanding obstacle to that very work of social betterment and world-wide educational uplift in which our questioner is apparently deeply interested, then we cannot believe it to be a matter of minor importance; certainly not a "minor creed." The church of Christ, if united, could accomplish in a single generation the social uplift of the world. At the present time the power that ought to be devoted to this great task is largely exhausted in sectarian rivalry and the attempt to foster competing establishments. We believe the most serious need of our age is the unification of all Christian forces upon the faith, the spirit, and the program of Jesus. And until this is accomplished we believe all the work of social reform will halt and hesitate. For this reason are we urging with all our force the completion of the work to which the fathers of this religious movement set themselves a century ago.

Why, in the Book of Kings, is the history of Judah subordinated to that of Israel?

M. D.

Probably because the prophets who gathered the memorials of the nation preserved in the earlier portion of the Book of Kings were members of the northern kingdom and magnified the interest of their own section of the land. Then, too, it must be remembered that down to the times of Isaiah and Micah prophecy of the more conspicuous sort was confined to northern Israel. The work of such prophets as Ahijah, Elijah, Elisha, Amos, and Hosea lay there. It was only in later times, after the downfall of the northern kingdom, that prophecy became a commanding feature of the life of Judah.



# Points to Remember

## About the Bethany International Graded Lessons

1. **They are for all Grades.** The new graded series will in time cover all the grades of the Sunday-school, from the youngest child to the oldest member.

2. **The Elementary Courses Planned.** Up to the present the courses are outlined for the first nine years of Sunday-school life, and consist of the Beginners' Series, complete in two years; the Primary Series, complete in three years; the Junior Series, complete in four years, the other courses for the older grades being in course of preparation.

3. **The First Year of Each Course Published.** Beginning with October, 1909, the first year of each of the three elementary courses was published, and the remaining years of each course will be issued year by year.

4. **To Whom Taught.** Having but one year of each course ready to introduce into the school at this date, it follows that they should be taught as follows:

*The first year of the Beginners' Course to all the four and five-year-old children.*

*The first year of the Primary Course to all the six, seven, and eight-year-old children.*

*The first year of the Junior Course to all the pupils of that department, the nine, ten, eleven, and twelve-year-old children.*

5. **By Whom Taught.** These lessons for this year may be taught by the department superintendent to all the department or by the class teachers, as preferred. When all the years of each course are complete it is hoped that the schools will see its way clear to have the lessons taught by class teachers, each grade having its own lessons. Until that time comes, and until the school can adapt itself to this graded scheme, the courses may be taught in an interchangeable way, that is, year by year, to all the pupils within a given department, if that seems best.

6. **One Lesson, Not Two, to be Taught.** Each of these courses when complete will be found to cover the needs of the several grades and that supplemental lessons as now used with the uniform lessons will not be needed. The grade work for promotion from grade to grade will not be something outside and apart from the regular lesson, but will be intimately connected with and related to the lessons of the course. The teachers will be able to concentrate their thought and attention not on two lessons, as in the past, but upon one lesson, and with no loss to the pupil. The knowledge of the story taught and the memory work connected with the lessons will be made the basis of promotion. How to do this will be explained in the text-books for the teacher issued for each grade.

7. **Adjusting the First Year to the Department.** As previously stated, the graded lessons will ultimately consist of a series of lessons for each year, so that the six-year-old children will have their lessons for the year; when they are seven they will take the next series of lessons, and so go through the school following a progressive course of instruction. It follows that each succeeding class will take up the course of study that the promoted pupil has just finished, so that in a few years in each department the several series of lessons belonging to the department should be in operation. As above stated, this year we have no choice in the matter, and we will teach the first year to the entire department. Now, if the course for the six-year-old pupils is especially planned to meet the needs of that age, when it is used for the entire department with seven and eight-year-old children, it might be questioned if the lessons might not be too simple in character. Anticipating this need, the text-books for the Primary teacher will show how the lessons may be taught to all three years, so that whether taught by the department superintendent or by the class teacher ample material will be provided for the teachers and pupils.

The Junior department, if provided with a separate room, should use this first year with all its pupils; but as there is a greater difference between the nine-year-old pupil and the twelve than in the range of age in the primary department, more adjustment is necessary. The work for the nine-year-old children as given in the course of study is complete, the additional information needed for the pupil being correlated with the lesson in the book for the pupil, and outlined for the teacher in the teacher's text-book or manual. The ten, eleven, and twelve-year-old pupils will need some additional information and drill work while using this first year of the course, and until they each come into the course planned directly for them. This need has been anticipated and a list of those things which it

is desirable to teach to these older pupils of the department has been prepared and will be given in connection with the text-book for the teacher.

8. **Where There Is No Separate Room.** In schools not provided with separate rooms, but where all meet in the "main room," we suggest that in introducing these graded lessons into the school the children under six be taught the Beginners' lessons, screening the children if possible; that the children six, seven, and eight be divided into small groups and be taught the first year of the new Primary course, but that the first year of the Junior course be taught only to the nine-year-old classes of children, the Uniform Lessons being used with the rest of the school, as at present. By another year these classes using this first year of the Junior course would be ready for the second year of the course, which would then be ready for them, while the newly promoted pupils from the Primary could start with the first year of the Junior course. In time the full course would be in operation.

9. **These Graded Lessons are for All Schools.** As these lessons are planned to meet the needs of the pupils, it follows that they will be helpful in all schools where pupils of the age for whom the lessons are outlined are enrolled. The teaching of the lessons does not depend for success upon the conditions under which they are taught half so much as do the Uniform Lessons, for as the lessons are suited to the pupils, their interest is at once gained in the subject matter. They are suited to the small group in the country school quite as well as to a similar group in a well-organized city school.

10. **The Lessons are Easy to Teach.** It has taken a skilled teacher to take material suitable to adults and make it over for children, and none so well know this difficulty as do the teachers themselves. These graded lessons having been chosen for the children, they will be found easier to teach, while the text-books for the teacher that accompany the new courses are so finely planned that teachers will have adequate help and suggestions for their work both with the lessons and in the conduct of the class.

11. **The Courses and Equipment are Permanent.** With the Uniform Lesson we have a new lesson for each year, but no succeeding year do we have exactly the same course. The course each year is new to the pupils and new to the teachers. It is because of this that no two sets of pupils ever pass from one department to another with the same knowledge, nor can that knowledge be definite in character when the lessons are ever changing. With the new lessons, while the pupils will always be passing to a new course which has been especially selected for them, in reality the lessons of a year are fixed, so that when the helps for teachers are published they can be purchased as an equipment for the school, and be used over and over again by the teachers, if desired. The helps for the pupils must, of course, be purchased each year for succeeding classes, but the pictures, the books, and other helps provided for the teacher may be the permanent possession of the school.

12. **How to Start the Courses.** The way to begin is to begin. The lessons are here, and have the indorsement of the various denominations, the editors and the publishers. No pains have been spared to make the new lessons attractive and within the range of the schools as to expense. That no embarrassment may come to the schools while we are in this transition stage in regard to the course of study, the helps for the Primary and Junior teachers on the Uniform Lessons will be continued for 1910, though it is anticipated that the new lessons will soon substitute the Uniform Lessons in the grades for the children.

13. **The Prospectus, and the Lesson Outlines.** Upon application to the New Christian Century Company, Chicago, a prospectus giving full description of the helps for the teachers and a sample of the folders and books for the pupils will be mailed. The outlines for the first year of each of the three courses published can also be obtained from the same address.

## Cover the Pupil's Book for Work and Study

As the book for the pupil in the junior graded course is to be a permanent possession of the pupil, the teachers should encourage the preservation of the book while it is in use by the pupil. If used as intended, and that is daily at home, the constant wear will mar the cover. To assist the pupil in this matter some teachers have provided manila covers for the books, the pupils covering them themselves.

# Uniform and Graded Lessons

## A Bit of History and an Explanation

For men and women in every age and in every field of human endeavor there has been a message and a vision revealing ever enlarging opportunities for service. In the development of Christian education this truth is illustrated in the history of the Sunday-school and its movement toward graded lessons.

### A Record of the Years.

In the very earliest Sunday-schools of which we have a record the pupils were taught not only Bible lessons but also reading, and reading primers were published for the youngest children. Later only Bible lessons were taught, each teacher selecting the lesson he wished to teach. Finally the lessons known as the International Uniform Lessons were issued. These lessons were selected with the intention that the same lesson should be taught in all Sunday-schools on the same Sunday and to all classes. Teachers of the youngest pupils found these lessons difficult to adapt, and asked for lessons chosen specially for little children. In response to their request the Two Years' International Beginners' Course was issued by the International Lesson Committee in 1902. Next the Lesson Committee issued special lessons for the adult classes of the Sunday-school.

From an experience gained by the effort to adapt the Uniform Lessons to pupils of different ages, and to teach these lessons in accordance with the best methods, together with an experience gained from teaching the Beginners' Lessons and the special lessons for the adult classes, there has grown a desire on the part of thousands of teachers for a thoroughly graded system. The desire is for a series of courses in which there shall be unity but not uniformity, which shall make possible a natural classification of the pupils, which shall demand a method of lesson presentation adapted to the intellectual development of the pupils, and which shall establish regular promotion from grade to grade through the various departments of the Sunday-school.

### Graded Lessons Authorized.

In response to the request for lessons chosen specially for the pupil to whom they will be taught, at the Twelfth International Sunday School Convention, held at Louisville, Kentucky, June 18-23, 1908, instructions were given the International Lesson Committee "to continue the preparation of a thoroughly graded course of lessons."

The first series or sets of lessons of this course were issued by the committee in January, 1909. These first series are Beginners' First Year, Primary First Year, and Junior First Year, with a list of the themes for the following years in these departments, together with the assurance that a general scheme of lessons is in preparation for all departments of the Sunday-school. The departments recognized by the International Sunday School Association are Beginners' (ages four and five), Primary (ages six to eight), Junior (ages nine to twelve), Intermediate (ages thirteen to sixteen), Senior (ages seventeen to twenty), Advanced (ages twenty-one and older).

From this brief record and explanation we perceive that to teachers of the Bible, the Sunday-school teachers, vision after vision has been granted. In truth, the years since the establishment of the Sunday-school have been like an upward-winding stair which with each turning has revealed a wider and wider view. The high outlook to which the years have brought us, who are the teachers of today, is that of lessons chosen specially for the pupil to whom they are to be taught—the Graded Lessons of the International Course.

### What Is Meant by the Uniform Lessons.

The Lesson Committee has for thirty-five years selected one Bible passage as the lesson for the entire school without special reference to the grade to which it should be taught. It is known as the International Uniform Lesson for the reason that the same lesson is uniform throughout the school. The editors and publishers take this list of lessons for the year, and issue a graded treatment of this lesson passage, and in this way throughout the years they have tried to adapt the lesson to the several departments, from the Primary through to the adult classes. No effort has been made to adapt these lessons to the several grades within a department, but one Quarterly has been issued for the use of the entire Primary department, one Quarterly for the entire Junior department, and so on through the entire school, including the Adult Bible Class. In other words, we have a uniform lesson, with one and the same selection from the Bible for old and young, and a supply of adapted helps upon the course.

### What Is Meant by the Graded Lessons.

This same Lesson Committee has now issued an additional course of study called the International Graded Course, consisting, not of one Scripture lesson for the entire school, but of a separate series of lessons for each year or grade, chosen with direct reference to the age and ability of the pupils. The course is called a graded course for the reason that each series fits the particular group, or grade, of the school for which it is intended. The editors and publishers will issue these new lessons upon lines in harmony with the new scheme of graded material. Naturally, these lessons group themselves into a course for children of Primary age consisting of three series of lessons, a course for the Junior pupils consisting of four series of lessons, and so on through youth and the young people's departments, with, doubtless, elective courses for the adults. In other words, we will have a thoroughly graded course of study or curriculum for the entire school, with a (sub-) course for each of the several departments. Each departmental course, in turn, will cover several years, with a separate series of lessons for each year. And we will have separate text-books or other helps for each year.

### Why the Graded Lessons are Issued.

These new graded lessons have been outlined by the Lesson Committee, authorized by the International Association and issued by our publishers, in response to an increasing demand from pastors, superintendents, teachers, parents, and others interested in the welfare of the Sunday-school that it was time that the Sunday-school should occupy its proper relationship to the church as an educational institution; that a pupil entering the Sunday-school should be able to begin a systematic course of Bible study at least as well suited to his needs as were the courses of instruction in the institutions of learning which he attended during the week. This demand for a graded curriculum for the Sunday-school has been loud and insistent and has come not merely because of the desire to have the Sunday-school more educational in character, but because it is felt that the spiritual life of the pupil will be stronger with a more normal plan of study. It is well known that with many criticism of the Uniform Lessons has passed into action, and many of our schools have given up the Uniform Lessons and are using independent courses of study. It is hoped that these schools having been the first to blaze the way to better things will now return to these new interdenominational graded lessons and aid us in perfecting the scheme which at last it has been made possible for publishers to undertake.

### Our Lesson Writers

Each of the series has been prepared by a specialist in her own grade and department.

Miss Frances Weld Danielson, who prepared the two years' course for the Beginners, is a trained kindergartner, a noted story-teller, and an experienced writer and teacher. All of the lessons of the course have had the advantage of being taught to little children before being written, so that the connections of one part of the program with another, and the suggestions given to the teacher, will be practical and not theoretical.

Miss Marion Thomas, who is in charge of the three years of the Primary Series, is not only a trained kindergartner and grade teacher, but has an enviable reputation in educational circles. As an author of short stories for little children she is well known, and those who have seen the advance sheets of the new stories have pronounced them literary gems. The plans for the primary work begin in a simple way for this first year, but will gradually lead into the work of the junior child.

Miss Josephine L. Baldwin, the writer of the four-year Junior Series, is well known as a pioneer in junior work and with years of experience in dealing in a practical way with boys and girls of this period. So great has been her success in this field that she is much sought for as a teacher of teachers in the branches of study necessary for those working in this department. Her years of experience as a writer give her a peculiar fitness for the work to which she has been assigned in the writing of these new lessons. Her plans for the development of the four years of study are new, progressive, and practical. Each year will fit the course of study for the year, and will be adapted to the growing powers of the pupil.

These writers have been transferred from the uniform to the graded lessons, and their lesson writing will be confined exclusively to these graded courses.



# Getting the School Ready

By Mrs. J. W. Barnes

Supervisor of Graded Instruction for the International Committee.

"Have you a graded Sunday-school?" This question is one which finds a place on the statistical blanks of many Sunday-school organizations, and while the replies vary, a study of the statements reveals not so much difference in the ideals of the schools, as a difference in the attainment of their ideals. With some it amounts to little more than that they have separated the small children from the "main school," others have gone far enough to group the pupils into departments, while many have succeeded in organizing departments with departmental supervision, and regular promotions on the basis of supplemental lessons. To the few it has been possible to add the one real element of the graded school—the graded curriculum.

Honest effort has been put forth by the superintendents and officers of schools to better conditions, to have a more effective organization of the school forces, and to as rapidly as possible make the instruction of the school what it ought to be. Our difficulties have been increased ten-fold because the really important thing, the graded lessons, have not been at our command, and we have been obliged, in the interests of better instruction, to substitute the supplemental lessons for the real thing. We have been forced to do pioneer work along the only line which we found practicable, for not many could become experimental schools with independent courses of graded study. To place in our schools such courses, excellent though they might be, demanded a more skillful teaching force than many of us possessed; for without adequate helps for both teachers and pupils the work required independent lines of study and an amount of time not at the disposal of our officers or teachers.

Now, however, with the new courses issued by international authority, and with adequate helps for teachers and pupils, we will have a comparatively easy task, and for the first time we have an opportunity to begin to make of our schools really graded institutions. While the courses at our command are limited to the elementary grades, we all understand that this is but the beginning of greater things for the entire school.

A graded course of lessons can be operated in any school, large and small, and while its effectiveness does not depend on either numbers or equipment, it is true that its success will depend upon at least the same common-sense conditions which we require for the uniform series or for any other lessons. Because the schools, through their Teachers' Meetings, gatherings of their Official Boards, Institutes and Conventions, are considering this subject, it may not be amiss to recall the common points or elements which go to make up a graded school, as generally understood throughout the country.

A graded school is supposed to recognize any apply at least the four principles which follow:

1. The pupils and teachers must be classified and organized for effective work.
2. The lesson system must be one which is suited to the mental powers, the interests, and the spiritual needs of the pupils of the different departments.
3. The teaching methods must be suited to the intellectual development of the pupils.
4. There must be regular promotions from grade to grade and department to department, with such recognition for efficiency as is deemed wise.

**I. Classification.** (a) Pupils. This is merely the common-sense plan of placing pupils of like age, mental attainment and development together. This effort usually gives us the grouping of the children of kindergarten age, known in Sunday-school as "Beginners," the grouping of pupils six, seven, and eight years of age as the Primary, and when the mental capacity increases and the ability to read easily has been reached we have the nine, ten, eleven and twelve years old children called the Juniors. When we speak of all the groupings together we refer to them as the elementary division of the school. Above this elementary division some schools have placed the Secondary division including the intermediate pupils of thirteen to fifteen, and Senior division of sixteen to eighteen, those above eighteen being in the organized Adult classes, the Normal class or other groups for special work.

It can readily be seen that the very, very small school will have at least one class of Beginners, one of Primary, one of Junior and so on. The larger schools with several classes of Primary and several of the junior ages are dignified with the name of grades within a

department. Therefore we find Primary departments composed of grade 1 (which may be one or more classes of about six-year-old pupils), grade 2, grade 3, and so on through Junior departments. It is in this way we get the three grades in the Primary and the four in the Junior, and this explains why some schools are known by grades, as Grade 1 to 7, instead of being known by the more familiar names of Primary and Junior.

(b) Teachers. In most schools, even the smallest, the teacher of the Primary class is expected to be a permanent teacher; that is, she stays in the department, but the pupils pass on, whether it be to the "main school" or to a Junior department. The same is true of the beginners, and as the junior work has developed, the same has come to be true with the Junior Superintendent. In other words, as the departmental ideal develops, the question of the transfer of a teacher with her pupils or the promotion of the pupils without the teacher is a matter which soon adjusts itself. Probably no more vexing question has ever been discussed in conventions than this of the transfer or promotion of the teacher. As the department idea grows, it is found that the teachers really prefer, not only to remain in the department, but like best to teach the same class but one year. It is this attachment of the teacher to a grade or to a department which has brought the advancement in the younger grades of the school.

Because this vexing question does take care of itself as soon as a course of study is definite enough to give life to the teaching, it is foolish to raise the question. While a school is in a transition period it may be better to transfer teachers with pupils in some cases, and as soon as the teachers realize that they can do better work, and that it is easier for them to remain in a grade, they will come to it naturally, and without friction. Better let it work its way out along with the course of study. Every teacher wants to be where he or she can do the best work, and this may be found to be in one grade or another. It is sometimes only by a change that the right place is found.

**II. Graded Instruction.** If the lesson system is suited to the mental powers, the interests, and the needs of the pupils of the different departments, it is at once a graded course of study, for no one lesson selected for the entire range of the Sunday-school can meet these requirements. As above stated, we have not in the past been able to cover to our satisfaction this point in the graded school, but for the younger grades we have been able since last October to start our schools on courses of graded instruction. Henceforth we will be without excuse on point II in the making of a graded school.

**III. Teaching Methods.** With the Uniform lesson system it has been necessary for our teachers to become experts, almost, in order to adapt the one-lesson idea to the pupils. The result has often been, that while apparently the lesson of the day was taught, it actually was not, for the method of development with the younger children who could not read made it possible for the teacher to teach other things more suitable to the child than the text chosen. Without a doubt we have greatly advanced in the educational method used in the Sunday-school, and with the introduction of pictures, hand work, map making, drawing, etc., used in connection with the supplemental lessons or the regular lesson of the day, the work of the Sunday-school is far more interesting and profitable than formerly.

With the introduction of the graded lessons all of this work becomes not only easier for the untrained teacher, but a more natural method is developed, because the materials chosen for the lessons adapt themselves to the method which lends itself to a special grade. For instance, the lessons for the beginners and even for the primary children adapt themselves to the story method, while the published helps give the suggestions for the kind of hand work which naturally belongs to the work with little children. Take the geography and map drawing or map making; this will naturally introduce itself in connection with the lessons chosen for pupils when they are ready and equipped for this work through their day school training. The same is true in respect to the memorization of Scripture passages, the suggestions for home reading or home work; these come naturally as a part of the course of study.

It is expected, therefore, that the untrained teacher will soon be in possession of a natural and normal method because of the graded lessons.

IV. Regular Promotions. Without a definite course of study it is difficult to promote pupils other than "because they are old enough" or because "they are too big for the class," reasons with which we are all more or less familiar. With a definite course so laid out that it is possible to show to the parents what their children will study while in a given department, there will be a great gain in the home interest, while to the pupil the looking forward to an advanced study and to the department just ahead will mean much to him. Experience through the supplemental work in the elementary grades has proven this, and the interest will be much more keen when it is the regular lesson which is the course in question. Suitable recognition should be given when the transfers are made just as we do at present. In the future the exhibit of the work done by the pupils during the year will take a much more prominent place than at present, and this will foster the educational plans of the school.

If along with the promotion from grade to grade or from department to department the pupil not only masters the course of study so that his work is a unit as he progresses through the school, but

in addition has the advantage of coming into personal touch with different types of Christian teachers, there cannot fail to be a great gain to the pupil in his spiritual life.

If the pupils of even the smallest school can be grouped like with like, if to them can be taught the several courses of graded lessons as they shall appear, if the teaching methods shall be suited to the pupils and to the subject matter, and if the pupils pass naturally from one course to others equally well suited to their growing and developing needs—then even the smallest school can lay claim to the title of a "graded school" not only, but in addition will have the satisfaction of knowing that it is working in harmony with the laws laid down in the very life of a natural, growing, developing human soul. It is time that we understood that a "graded school" does not depend on numbers or equipment, but is possible by the observance of common-sense principles and methods.

Many of our difficulties are at an end, and happy will be the superintendent, and happier still the children in those schools which seize their opportunity, and give a fair trial to the new graded courses.

## Equipment for Teacher and Pupil

### What the Bethany Graded Lessons Consist of

In the past the lack of good text-books for the teacher and an adequate equipment for the pupil has been one of the chief obstacles to the wider adoption of some of the very excellent outlines of graded lessons which have appeared from time to time. While the skilled teacher might with a Bible and the Outline be able to teach the lessons, the need of good pictures for the teaching, and something for the pupils to work with, soon became evident. The untrained teacher, or the teacher with limited time, has been helpless when denied the aids procurable with the uniform lesson courses. This difficulty, however, has been overcome, for the new International Graded Lessons, adopted by the several denominations, have made provision for the needs of both teachers and pupils.

The editors, lesson writers, and publishers have had a many-sided problem, not the least of which has been their desire to place the lessons within the reach of all schools as to price, and yet have the helps all that their ideals called for in this new departure in Sunday-school work. It is felt that the results of their labors are satisfactory, and that the helps not only adequately meet the needs of the teachers, but prove attractive to the pupils. The prices are very low considering the high quality of every detail of the entire work. In all the courses the art work has received careful attention, with the result that the best which this country or Europe affords has been placed at the disposal of the users of these courses. Many of the reproductions are from original photographs and drawings, and will be used only in these special publications. The size of the type, and the form of the publications have been carefully considered, and no little time and effort has been expended in experimentation that the courses as issued from year to year may each be related to that which precedes and that which follows. In other words, the several grades of the courses will, when complete, present a series of text-books for the teachers differing in plan and scope according to the subjects treated and in harmony with the needs of the pupils to be taught, while the equipment for the pupils will, starting with the simple work for the six-year-old child, gradually advance in difficulty in keeping with the growing power to do on the part of the pupil, and together will finally present a series of pupils' helps which will be graded in treatment and form as well as in subject-matter.

Beginning with last October, the first lessons of the two years' Beginners' Course, the first lessons of the three years' Primary Course, and the first lessons of the four years' Junior Course were put in operation. The equipment available for these several courses is as follows:

#### The Beginners.

The little child of four and five years of age needs an informal program with considerable variety, yet a complexity of ideas must be avoided. What is done at the beginning and at the end of the session has much to do with the success of the lesson teaching in the beginners' department, and to this end the text-book for the teacher will contain much besides the actual treatment of the lessons of the course. As elsewhere stated, the book for the teacher will later be a bound volume, but for the present it appears in parts. Part I contains in addition to the Foreword which gives the history, the purpose and scope of the lesson, a complete working manual. In it are given

suggestions for the program, the circle talk, the use of pictures, the handwork desired, and the explanation of the terms used in the lessons for the year. Part I also contains the treatment of the lessons from October through December. Each lesson is complete in that it gives not only the treatment of the lesson story, but includes the parts of the program connected with the story of the day, such as the circle talk, the rest exercises, the handwork, the busy work, or the occupation work, as needed, making a completed program for the session.

Every teacher of little children realizes the teaching value of a picture. A part of the equipment for the use of the teacher is the set of pictures, thirty-eight in number. These are printed on large size cards, 12x15 inches, and five of the nature subjects are in four-toned colored pictures. The text-book for the teacher and the large pictures referred to form a permanent equipment for the school, and will, therefore, cost much less than the picture roll and general equipment usually furnished to the primary department, and which has to be renewed from year to year.

For the pupils a "something to take home" is provided for each Sunday of the year. These little children cannot read, but their love for a picture and for a story has been remembered. To satisfy this desire of the child, a four-page Folder has been planned for them. The first page will be used for the picture for the day, thirty-eight of them being the same subjects as used in the large pictures, the others illustrating other stories. Upon the second page will be found the "Verse for the Child" attractively printed in two colors, each verse having its own appropriate design. The rest of the Folder has been prepared with a view to its use in the home, and will contain the Bible story for the child, that the mother may read it again and again to the child during the week. "The Mother's Part" will give suggestions as to how the lesson may be worked out in the home. The type is attractive and clear, though not as large as that used in the grades where the story will be used by the child. One Folder is provided for each Sunday of the year, to be given to the child after the story has been given in school, and distributed when the pupils are ready to go home.

#### The Primary.

For the teacher the same general plan is followed as already noted for the Beginners', that is, a text-book for the year, sold at present in four parts, with the Introduction and Foreword in Part I. The treatment of the lessons is unlike any other text-book now printed for primary teachers. The lessons themselves, being suited to the child, yield naturally to the story method, though with some lessons the development method will be employed. Aids for the teacher's own study are included, suggestions given for varying the plan of teaching where needed, and directions for handwork and other attractive methods given in full.

In the primary department the lessons will undoubtedly be taught by class teachers in many schools, and for the use of the teacher a picture supplement has been provided with each Part of the book for the teacher. These pictures can be cut and mounted and be as permanent as the book itself. The pictures are like those furnished for the pupil.



The six-year-old pupils, for whom these first primary lessons are really planned, cannot read, though many of them will be able, doubtless, to pick out some of the words, or will be able to do so before the year is over. With this in mind the four-page Folder for this grade contains the story printed in type similar to that used in the First Readers for children, that at least the older children in the family may be able to read the story to the pupil of this grade. Where the lessons are used with older children, as is the case for this year, at least, the pupils are more apt to read the story for themselves because of the attractiveness of the type. Each Folder contains a picture like that used by the teacher. While the Folders are similar to those used in the day school for work with young children, and appearing weekly, have not been designed for permanent keeping, the stories are so beautifully written that it is hoped that the teachers and mothers will follow the suggestions given in the book for the teacher, and place the Folders in permanent form. In this way the Folders for the year would form an illustrated story book of 208 pages, or four books of 52 pages each.

Each succeeding year of the course will vary in form and treatment from the preceding year. While the equipment for this year is simple, the teacher's text-book gives suggestions which will aid those who are using the lessons with the older pupils of the department.

#### The Juniors.

When we begin the work with the junior children a new type of teaching must be employed—partly story, partly development method, but always a stimulating of the thought of the pupil, and aiding him more and more to think for himself. For this reason the treat-

ment of the junior lessons differs in style from the courses preceding. Like the others, however, the work is in text-book form, but divided into three instead of four parts. Like the others, again, Part I contains the Introduction and Foreword, with many pages of suggestions as to the work of the junior department.

The junior pupil has an enthusiasm for work, certainly when promoted from the primary department. Wise is the teacher who realizes that the first work of the junior teacher is to cultivate this desire to do things, and does not allow this growing ability to go to waste. Able to read and write, yet not independent enough to be trusted always to direct his own work, it is very important that this first year the work, while made attractive, should, after all, be somewhat methodical, and the pupil taught to do well what is undertaken. This will prepare him for the original work to follow in the other years. Failure to secure the accomplishment of the simple task will mean failure beyond. Success here means the beginning of the establishment of the study habit so desirable a little later.

With these thoughts in mind the equipment for the pupil has been made to consist of three work-books for the year, and will correspond to the teacher's book as to division of the lessons for the year. The pupil's book is known as "The Pupil's Book for Work and Study," and is just what its name implies. With each book for the pupil there goes a picture supplement for use in connection with the book itself. Of course the book will belong to the pupil, and when completed will be a part of his own library. The type is large and the whole book is attractive.

## The Test of Experience

### A Few Clippings from the Bethany Editor's Correspondence

#### LINCOLN, NEBRASKA.

Dear Mr. Morrison: The Bethany Graded Lessons are surpassing in their usefulness the fondest dreams of our Bible-school council and teachers. This series created an intense interest from the moment of introduction.

It is a wonder that our schools have been compelled to wait so long to obtain helps based upon the true pedagogical methods of instruction.

We congratulate the New Christian Century Company that it is so happily meeting the demands of our best schools.

I am sincerely,

H. H. Harmon.

Dear Mr. Morrison: I gladly send you a note of appreciation of the Bethany Series of Graded Lessons and trust it may help others to a favorable decision.

We are delighted with the Bethany Graded Lesson Series. Every teacher is happier in the teaching and every child happier in the study of God's Word. They help solve more problems in Bible-school work than we had hoped. We thank you, and The Christian Century and our Bible-school Council for giving them to us.

Irene M. Flint.,

Bible-school missionary.

#### STEBENVILLE, OHIO.

In regard to the Bethany Graded Lessons I wish to state that we are highly pleased with same, as they are entirely satisfactory in every respect. We would urge others to adopt them. Hoping that you will be successful in getting many others to use them I remain

Yours sincerely,

John H. Harwood,

Treasurer Christian S. S.

#### ELYRIA, OHIO.

Dear Bro. Morrison: The supplies received from The New Christian Century Company, Bethany Graded Lessons, seem to be meeting the needs and approval of our Primary Department. I have just concluded a conversation with our Primary superintendent and she tells me that the teachers are holding the attention of the scholars better and like the new supplies very much. "Of course," she said, "in regard to permanent

results I can tell you more after we have tried them a little longer." They look good to me.

Sincerely,

John P. Sala, Pastor.

#### SYRACUSE, N. Y.

Dear Bro. Morrison: We have graded our school, introducing the Bethany Graded Lessons into the Beginners' Primary and Junior departments. Our teachers are delighted with the courses. The scholars show a renewed interest. The attendance in the Beginners' and Primary departments has more than doubled since starting in with the new graded series. This is due to three reasons: (1) We have divided the departments and have moved into our new building. (2) We have six teachers at work in these two departments where we had one before. (3) The Graded Lessons are within reach of the child. They are carried away with the stories and come more regularly that they may not miss any. I cannot commend them too highly.

Very truly yours,

C. R. Stauffer,

Pastor South Geddes St. Church.

Dear Mr. Morrison: The very best thing I can say for the New Graded Lessons is that our school was on the waiting list for months, and that we were among the first school to place these lessons for actual use.

I rejoice that the enterprise of the New Christian Century has resulted in our being able to have this fine series edited by one of our own men. The lessons are a great improvement over the old uniform set.

Joseph A. Serena,

Pastor Central Church.

#### WEATHERFORD, TEXAS

Dear Bro. Morrison: Mrs. Livengood is delighted with the results of the Bethany Graded Lessons she is using. It seems we are just beginning to really teach something to the child. We anxiously await the opportunity of adopting thoroughly graded lessons in the entire school.

Sincerely,

Owen Livengood, Pastor.

#### SHELBYVILLE, INDIANA

Dear Mr. Morrison: I have long entertained the hope that our Sunday-school might some time have a system of lessons adapted to the needs and the stages of development of our pupils, and am pleased to say that at last my hopes have been realized in the adoption, by our school, of the Bethany Graded Lessons.

Owing to the imperfect system of graduation used in our school, as well as in most other Sunday-schools of the present, however, we cannot expect to obtain the best results from the use of these lessons at once, but we have adopted them for our beginners and shall adapt them to the remainder of our school until such time when we shall have been able to grade our pupils along scientific and educational lines.

Our teachers in the primary and beginners' departments are enthusiastic in their praise of these lessons and our junior teachers are waiting impatiently for February 20, when they will be permitted to take up the work with the graded lessons.

In my judgment these are the best system of lessons ever put out by the International Committee, and are a long step in the right direction of placing our Sunday-schools on a higher plane of Christian efficiency and leading a much greater number of our pupils to accept Jesus as their personal Savior, which should be the ultimate aim of all Sunday-school work.

Thanking you for your assistance in introducing these lessons into our school, and wishing you unbounded success in your glorious work, I am

Yours truly,

A. H. Oldham, Supt.

#### HARVEY, ILLINOIS

Dear Bro. Morrison: We are using the Bethany Graded Series in the Primary and Junior departments of our Sunday-school and we would not under any circumstances return to the old Uniform series of lessons. The latter sees only the truth they wish to teach, the former sees both the truth they wish to teach, the person to whom it is to be taught and the best method by which to impart it. Push the Bethany Series.

W. D. Endres, Pastor

## The Coign of Vantage

Copyright applied for

A STORY OF THE TRUSTS  
BY JANE RICHARDSON

### CHAPTER XVI. Political Aftermath.

Election day came and went and when the returns were all in it was found that the Republican party had been victorious throughout the entire land. Teddy was not able to go to the polls for he was not strong enough to leave his bed, and he greatly mourned that he had lost his vote.

The "overwhelming victory" was followed by a ratification meeting to which Susan lent her satisfied countenance, while Alonzo marched in the "torch-light procession." Bannister, among others, spoke, and the campaign closed with this final burst of fervid oratory. Eleanor was not present, of course, and she replied in the negative when Bannister wrote and asked to see her, assuring her of his sympathy in her bereavement. He realized that now it would be difficult to overcome her prejudice, and he decided to let matters rest for the present. He was compelled by the demands of his own and other's political schemes to be in Indianapolis during the session of the legislature which would convene in January, as usual. B. F. Mullins was already actively at work for him, and he was sanguine, with such influence enlisted in his behalf, that the senatorship would be his for the taking.

The election was followed by an immediate rise in stocks; capital that had been hoarded in anticipation of still harder times became abundant and readily sought investment.

The Wire Fence Works had come through the four years' panic remarkably well. The men had not demanded impossibilities of Randall. They were benefited by his prosperity and they had stood by him when the times were hard. While half a dozen similar concerns had been forced to the wall, the Carlinville works had been kept running, discharging no men, paying good wages, even making a little money.

Since his visit in June, B. F. Mullens had done his utmost to induce Randall to go into the Trust that had been organized, but he persistently refused.

"This is my personal enterprise," he said when again approached by the burly capitalist. "I established it, put my money into it, took all the risks of the experiment, built it up from nothing and put it on a paying basis. Now that it is a success, and has come through the panic without loss—thanks to the confidence of my customers and the personal loyalty of my employes, I am not willing to transfer it to an organization in which I shall personally count for little, if I'm not 'frozen out' altogether within a year or two."

"That's not likely to happen," said Mullens flatteringly.

"I don't want it to happen and it shall not, if I can prevent it—neither on my own account, nor on account of my men. It has happened to scores of firms and I'd be a great fool to risk it."

"All right, all right! Please yourself!" Mullens replied testily. "We don't force anybody into the combination if they don't want to come."

"I'm not so sure of that!" replied Randall with equal heat. "You may not employ actual physical force—thumbscrews and the rack went out of fashion a good while ago—but you have found other means of dealing with men who have been rash enough to defy you. You have not literally crushed their bones or

slashed their sinews as was once done, you attain your ends without mangling your corpses!"

You've got a mighty vigorous imagination!" and Mullens laughed grimly.

"It's not imagination at all! I have stated a truth in plain language—that's all."

Since that interview Randall had seen him only at long intervals. After the stabbing affray Billy Mullens disappeared and was not heard of again. It was thought that he had gone to San Francisco where he was in hiding until the storm should blow over. When Mag Lewis was questioned by the police she had told as little as she could—shielding Billy, as such women always do shield their treacherous lovers. When it was known that Teddy would recover, no attempt was made to find the assailant. The police and the Mayor were noticeably luke-warm, and the latter was known to have said privately that "He guessed Wilkins was partly to blame; he'd just as leave not get mixed up in it himself and get the old man's ill-will!"

The Clarion gave a garbled report of the affair, suppressing Billy Mullens' name and recognizing in a half-hearted way Mag Lewis' courageous interference which had averted a murder. It was rumored in Carlinville that B. F. Mullens, upon this last and most heinous of his son's many misdeeds, declared that he should never darken his doors again and that he had made his will providing for his wife during her life-time, dividing the bulk of his estate amongst his daughters. Billy was disinherited and would receive nothing beyond what his mother and sisters might choose to give him. It also leaked out that Mrs. Mullens knew where he was and secretly supplied him with money, under an assumed name. Mullens, himself, gave no evidence that he felt this last disgrace which had been inflicted on his family. He was even more surly and arrogant than before and drove about the town in his dog-cart or drag, the personification of ostentatious prosperity. There was not a Sunday when he was at home that the big house was not crowded with guests—men of money like himself—politicians he wished "to fix," and humbler tools, who, as his enemies said, "did his dirty work," who "took the lowest seats at the feast."

Through it all he kept his eye on Dick Randall, whom he could not corrupt, who refused to be bought or cajoled, and who—as he knew—was not in the least afraid of him.

The effects of better times were as apparent in Carlinville as elsewhere. Men who had felt it necessary to save every cent possible were now reassured and hopeful, and Dick Randall's men were especially confident. If he, "the Boss," had done so well in hard times, what might he not do now? The "full dinner pail" would be realized as it never was before.

Jessie Clark dropped in to see Eleanor one evening with the good news that her father's wages had been raised five dollars a month, and thus almost everyone in Wakefield had some small share in the better times, and the people were contented and grateful.

### CHAPTER XV.

#### A Vain Quest.

Teddy Wilkins was not told of Mrs. Crofton's death. Susan waited upon him faithfully, finding another congenial object on which to spend her energy.

Nearly a month had passed before Ned was permitted to pay his first visit alone. His prattle amused the sick man, and he was relating a long story about Jody when Susan came in bringing a bowl of broth, Mary Benson following her.

During Teddy's convalescence Mary had been of the greatest assistance, relieving Susan when she was not on duty at the Works. She read to him by the hour—the papers, books of travel and adventure, as much to her own benefit as to his pleasure, for Teddy's taste in such things had improved much in familiar contact with a mind like Brainard's at the Sunday Afternoon club.

She brought him fruit and flowers and such delicacies as the doctor would permit him to have. There were days when he was impatient and irritable, but she developed a heavenly patience that nothing could disturb. Already disposed to be gracious when Teddy was so brutally assaulted, she realized that it was, indirectly, her own fault and she was filled with compunction and remorse.

As they entered the room Teddy gave Mary such a look that Susan was suddenly enlightened and handed her the bowl of broth, and said:

"Mary, if you'd just as leave, you may feed it to him. Don't spill it on him and gorm him all up! I'll go down and give Lon his supper or he'll be as cross as a bear." At this pleasantry they all laughed, and Susan disappeared dragging off her reluctant son.

The climax was not altogether romantic. Mary propped Teddy up with his pillows, pale and hollow-eyed, for he had had many hours of wakefulness and pain, and proceeded to feed him discreet spoonfuls of soup, watching him tenderly.

He looked boldly into her face and asked without any preliminaries:

"Well, Mary, when is it to be?"

Mary set the bowl down on the table while Teddy caught the hand which still held the spoon, and began to cry; but she managed to get out the words:

"Just—just when you please, Teddy."

She had idealized him to such a degree during his illness that her vanity was quite subdued, and she felt that it was she who was honored by the offer of so tried and faithful a heart—a view she would not have taken a few months earlier.

An hour later Susan and Alonzo were taken into their confidence.

"It was worth getting knifed for!" Teddy said contentedly. "I don't believe she would

"It was worth getting knifed for!" Teddy said contentedly. "I don't believe she would have had me if Billy Mullins hadn't interfered."

"You don't know. You hadn't asked me, and," a mischievous light in her eye, her cheeks dimpling, "I couldn't propose to you. You would have refused me if I had. Men find it hard enough—that is, some of them do—but they wouldn't like the women to help them out."

"No, the contrary things!" said Susan, "I guess they wouldn't! There's Lon, he was real miserable for weeks, and I think, near's I can recollect, he was three hours by the clock clearin' his throat, and hemmin' and hawin', before he could get up the courage to say what he'd been tryin' to say, goodness knows how long."

Alonzo spoke up with astonishing spirit, for him, and said jokingly: "If I'd known all I know now I might 'a hemmed and hawed a heap longer."

"Perhaps so," Susan remarked dubiously, "but you was about as anxious then as they make 'em."

Alonzo, knowing the futility of having the last word was suddenly silent.

(To be continued.)



## Our Readers' Opinions

### Baptism by Water and Spirit

Editors Christian Century: As you expect to write more on the question of baptism, and this question is the greatest hindrance to Christian union, will you allow me to offer a few thoughts on the subject.

I notice that some of your writers try to make it appear that water baptism should be universally accepted and practiced; not simply on the ground that it was commanded and practiced by the apostles and first Christians, but because the institution conveys some spirituality to those who are baptized.

Now, if there is any truth in this contention it would be the strongest reason why it should be practiced, and made a test, or condition of fellowship in the church, and a part of the basis of union.

But I understand spirituality to mean the same spirit of holiness that dwelt in Jesus; and if there is any more of this spirit of holiness, in the hearts of those who have been baptized in water than there is in those who have not why is it that we have no evidence of this fact? It seems to me that those who take this ground confound water baptism with spirit baptism, and have simply mistaken their mental satisfaction, for spirituality; for there are thousands of Christians who have never been baptized in or with water, who have just as much of the spirit of Jesus as those who have; and every man who has the spirit of Jesus is his or is a Christian.

When Jesus said to Nicodemus, "that which is born of the flesh is flesh, and that which is born of the spirit is spirit," he failed to say that which is born of water is, or can be, spiritual. With all due respect for the honest views of others, I must think that the "dead-lock" will never be broken as long as the Disciples continue to make water baptism a test of fellowship, and a part of the basis of Christian union.

I base this on the ground that water baptism was a temporary, initiating ordinance, designed to end with the law age, after spirit baptism was fully established.

W. H. THOMAS.

### Insists on the Argument

Editors Christian Century: Your zeal for Christian union is very praiseworthy. Your eagerness for it has led you to underrate the difficulties in the way. This is indicated by your plea for immersion. That plea seems reasonable, and one would think that it would be effectual. But to my certain knowledge it has been made with great earnestness many times in the past, yet without avail. One is almost compelled to think that the sprinklers and pourers who say that immersion is right are not really in earnest. I have often been surprised at what my brethren, Congregational ministers, sometimes say and do with regard to baptism. You will not be displeased when I say that it seems to me that you were deceiving yourself when you wrote the paragraph beginning, "Nor are we the champions of a particular set of ordinances." Of course you do not intend this to be taken as a historic statement, for you know well how earnestly the church has contended for immersion for the remission of sins, and for the weekly communion. But I refer especially to what you say about "the simple and beautiful customs which found sanction in the ministry of Jesus." You do not here mean the eating without a fork, or the wearing of a seamless garment or any other such thing. By "found sanction" you probably meant something less than you would have meant by "commanded."

How much less? Would you say that Jesus sanctioned whatever he did that involved no principle? How far would it be safe to disregard what he sanctioned? If our only object is to get together, this end could be reached most easily by our going into the Roman Church. But I feel sure that you would not sacrifice loyalty to Jesus, nor expect others to do so. But to be loyal to him we must give heed to whatever he sanctioned.

You think it is futile to continue the baptismal controversy. So do I. The time was when some men tried to prove that every word in the English Bible was inspired of God. Others strove to show that the whole Bible is a human fabrication. Both parties failed because both were wrong. Was that a reason why men should give up Bible study? Sprinklers have tried to show that their mode is right, and immersionists that their mode is right, each to the exclusion of the other and both failed, because both were wrong. Is that a reason why the question should not be soberly considered? Every question important to the welfare of the church can be settled. Because I believe this I have labored on this and other hitherto perplexing questions.

Eldon, Mo.

H. C. GARVIN.

### Union and Infant Baptism

Editors The Christian Century: In your number of January 20 appears an interesting editorial contribution to the question of how best to bring about the union of Christians. The gist of your argument seems to be that the Disciples should change their methods, and instead of arguing that immersion is the only scriptural baptism, should plead with the denominational bodies to adopt it from the higher motive of the good of Christ's kingdom; explaining to them that they can do so without any sacrifice of principle. Pardon me if I say that this view of the matter will probably appeal more strongly to ourselves than to the other side.

In the first place you appear to overlook the fact that it would involve a change of the subjects as well as mode of baptism. You leave this out of the question entirely. But to do so is surely fatal to your proposal. We stand for believers' immersion; Paedo-baptists for infant sprinkling, pouring or immersion. The question of the subjects of baptism separates the two camps more irreconcilably than that of mode. Many who are indifferent as to the latter feel most keenly about the former. For instance, the Church of England (Episcopalian) Bishop of Lahore, India, advocates immersion, but is staunch in his adherence to infant baptism. This makes organic union immensely more difficult; and, it seems to me, quite beyond the reach of such a plea as you advocate.

Paedo-baptists, as a rule, believe that their practice is scriptural, and has been in vogue from the earliest times. Bishop Merrill, of the M. E. church, strongly maintains this. It makes no difference that they base their arguments more on the Old than the New Testaments, take a view of certain passages in the latter book that seems to us mistaken and illogical, and attach undue importance to the writings of the Fathers and records of early councils. The fact remains that they do hold the practice as scriptural and necessary. Is this not true? And, as long as they so hold it, the change to our position would mean to them as great a sacrifice as the adoption of infant baptism would to us.

I doubt if even the optionist churches could

narrow down their practice to believers' immersion without a sacrifice of both reason and principle. They reason that their position is the only common ground on which Christians can meet as matters now stand; and it must surely be a matter of principle with them to maintain it. What grounds have we for assuming otherwise?

The conclusion appears to be that we must either: (1) Continue our present plea, backed up, as in the past, by solid scriptural arguments; and trust to the truth surely, if slowly, permeating the rest of Protestant Christianity. (2) Widen our basis by including infant baptism and other modes besides immersion; which would appear to most of us an unthinkable proposition; or, (3) join heart and soul in the movement towards a larger measure of coöperation and brotherly love, looking towards a federation of churches and missions, which seems to be the dominant feature of Protestantism today, and which may, or may not, pass into organic union. We seem bound to adopt the third course; and it need not exclude, though it will certainly modify, our old position and plea.

It may interest your readers to know that in India our plea was definitely presented to the whole of the Protestant Missions, and practically rejected. This was ten years ago. Now there is a proposal for closer coöperation and interchange of church members, which will certainly be adopted, and will lead up to some kind of federation. We will have to join it, and try to lead it further on than the present leaders contemplate.

Hiram, Ohio.

C. G. ELSAM,  
Missionary.

### Like Christian Century

Editors Christian Century: I want to add my testimony to the increasing interest and value of the Christian Century. It gets better every week, and the last issue is the best of all. Yours, fraternally,

Corydon, Ind.

W. D. BARTLE.

Editors Christian Century: I am another of those who do not care to rush into print simply for the purpose of saying something; hence I usually let a monthly letter to our state paper cover my report of this congregation's activity.

But I cannot refrain any longer from expressing to you my hearty appreciation of the great paper you are giving us. It stimulates and inspires me more than any other paper, and is of more real value than all the rest put together. I read it all, and often re-read it. It is passed on to many others, and I have had nothing but favorable comments upon it. It will take time to gain a fair footing here in the south, but your day is coming. I was surprised to find so many of the live Georgia preachers at our last state convention conversant with The Christian Century.

In writing to the Christian Evangelist the other day I said that The Christian Century is my ideal of a Christian newspaper, and that the nearer they patterned after its general program the nearer "our paper" would suit me.

May I suggest that one little feature once carried in the Century and now omitted I would like to see recommenced? I refer to the record of sermon topics. Would it not be possible to again use such a department, with the addition of the text to the subject? I am not looking for subjects. But it is a great help to me to know what others are doing in this line.

For the discussion of the live problems of the day, give me The Christian Century. Fitzgerald, Ga. EVERETT HOLLINGSWORTH.

## The Book World

**SUNNYFIELD** by Louise Morgan Sill. A splendid book for small ones relating the adventures of 'oddy and June, a dainty little girl and the cutest little boy in the world. Truly a book to captivate childish heart. (New York: Harper Bros. Co., \$1.25.)

**HIGGINS, A MAN'S CHRISTIAN.** Norman Duncan has written a vivid description of the life of lumbermen in the winter months. His "Sky Pilot" reminds us of one of Ralph Connor's heroes; but the book is not a story—just a picture, and one which we cannot forget—of the soul of a man who loved his neighbor as himself. Read "Higgins, A Man's Christian," and you will understand better why people loved and trusted the Man of Nazareth. (Harper & Brothers, New York and London. Price 50 cents.)

**BLUE BOOK OF MISSIONS,** by Henry Otis Dwight. This valuable compendium of missionary information is issued once in two years. It is in three parts, the first treating the Fields, the second the Societies, and the third Miscellaneous matter such as tables, accounts of conferences, comparative notes, etc. There is a valuable statistical table, a chronology of important missionary events, and much information especially designed for the society secretary and mission student. (New York: Funk & Wagnalls Company. 248 pages. \$1, net.)

**HUMAN BEINGS VS. THINGS.** A book for students of sociology; very little plot, but interesting conversations, like Holmes "Autocrat of the Breakfast Table," expressing truths that awake an answering chord in the hearts of some, and give others something new to think about. Rilly's plan to reform the tramps, by treating them as if they were gentlemen, is an original one, and worthy of consideration. Dainty touches of the home life of old-fashioned, home-loving, peace-loving Quakers, make the book an attractive one. (Asenath Carver Coolidge, published by Hungerford-Holbrook Company, Watertown, N. Y.)

**HEATHENISM UNDER THE SEARCHLIGHT,** William Remfry Hunt. Mr. Hunt truly turns the searchlight on heathenism, especially in China. The chapters are short, and give us glimpses into the lives of those people, that may well startle us—just as if we turned a strong light, for an instant, on some scenes in great cities, which scenes would ever after burn in our memories. The ordinary customs of the Chinese are compared with ours; and, on sober thought, do not seem so incongruous as at first they might seem. We are helped to see ourselves from the Chinese point of view. If you are in doubt as to the wisdom of foreign missions, and wish to be fair-minded and study all sides of the question, read this book. (Morgan & Scott, Ltd., London.)

**JOHN OF THE WOODS,** by Abbie Farwell Brown. John is born into a home closely related to the king. While still a child "The Tumblers" get possession of him. He escapes and finally finds himself with a priest in the center of a great forest. The priest loves all animals and they in turn love him. Around his cabin the lion and the lamb lie down together. The boy enters into the spirit of his forest home and becomes an apt disciple. Later the priest and John are instrumental in restoring the king's son to health. Discoveries of relationship are then made, and rewards follow. After the cruel king dies all are happy and the kingdom is possessed by the spirit of the priest and John—the spirit of love. All children will like the story, and certainly

will be taught the unity of life by it. (Boston: Houghton Mifflin & Co.)

**MARY MAGDALA,** by Harriette Gunn Roberson, is a story of the life of Mary Magdalene. It is full of interest, holding the reader fascinated to the end. One soon learns to love the beautiful maiden who lost her reason by the persecutions of one Galba Pretonius. The description of the love and devotion of John, who, after she became a maniac, took her to his mother, where they watched over her with tender care, is fascinating. After years of suffering she was healed by the Master. The reader is led to see in Mary of Magdala a pure-souled maiden and not the courtesan that tradition has pictured her. After her healing she devoted her life to the work of him who had brought her from the depths of darkness into light. The story is rich with pathos and biblical history.

**GODLY SELF-CONTROL,** by the Rev. A. T. Pierson, D. D. There are few, if any, better devotional writers than A. T. Pierson. He is devotional without losing restraint. In the present small volume on "Godly Self-Control," Dr. Pierson keeps up to his standard. There are fifteen brief essays in the book on such subjects as Regulation of Thought, Regulation of Moods, Regulation of Passions, &c. The suggestions and advice given cannot but help to be of service to the less experienced. There is one chapter on "The Regulation of the Nerves." This suggests our modern life. The author's treatment of "the nerves" is very sensible. He first enlarges on the value of caring for the physical health and then proceeds to give some well balanced advice as to spiritual things. The average church member will be made a better one by reading this small book. (New York: A. C. Armstrong & Son.)

**LETTERS ON THE GREATNESS AND SIMPLICITY OF THE CHRISTIAN FAITH,** by Henry Churchill King. These letters were formerly published under the title, "Letters to Sunday-school Teachers." The title has been changed so as to make the object of the letters clearer. Dr. King is doing much to interpret essential Christianity to our feverish age. He is also doing much to calm our hearts before the on-rush of changes. To help us to see that we are not discarding the fundamentals is to do us a great service. Even over so brief a book one grows enthusiastic. Every young person ought to read this book. Chapter three, on "The Significance of Jesus Christ" contains the substance of this day's best faith. The nine compelling qualities of Christ as here set forth ought to be studied by all Christians until the Christ really becomes authoritative in their lives; not legalistically authoritative, but lovingly such. No modern author in America writing in the same line is more helpful than Dr. King. He simplifies and illumines that which he touches. (Boston: The Pilgrim Press.)

**PRODUCT AND CLIMAX,** by Simon N. Patten. Those who have read Prof. Patten's "New Basis of Civilization" will welcome this brilliant little book with eagerness. It begins with an account of the return of a party from the freedom of a vacation camp to the restraints of their usual city life and makes a parable of the experience. The problem centers about the morbidity and downward cast of the many in the busy working city world and the query is as to why life is so much less happy and guileless in this world than when the same folks are in the woods on undress and a vacation. The conclusion is that they are not getting the

"climax" out of their "product," that they are not realizing on their efforts and that men are debilitated by failure to get returns for their labor, by an overstrain, and by the artificial complexities of a life that gives too little for too much. More play and more freedom from worry that they may play is the desideratum. To get it each man must get his share of the product and turn himself from seeking more than he needs to an enjoyment of what he has. (New York: B. W. Henbesch.)

**RUM AND RUIN—THE STORY OF DR. CALDWELL,** by Edward R. Roe, is a thrilling romance and timely temperance novel. As the title suggests, the demon Alcohol plays a prominent part among the different characters brought to the attention of the reader. The author relates the unavailing struggles of a promising young physician who, although he has warned and saved many people from ruin, is unable to overcome an inherited craving for intoxicating drinks. Dr. Caldwell becomes infatuated with the beautiful daughter of one of his patients, with whom another young man is also deeply in love. The doctor is in most respects superior to his rival, but "The Fiend" (Alcohol), which already has a firm grip on him, gets the better of him and finally drags him to ruin.

The story is said to be based upon real occurrences in actual life, presenting a most powerful illustration of the truth that there can be no temperance or safe moderation in the indulgence of intoxicating liquors. (Extra cloth, artistic cover design, \$1.00. Paper covers, in colors, 25 cents. Press of Laird & Lee, Chicago.)

**RELIGION AND THE MODERN MIND;** by Dr. Frank Carleton Doan. This volume is the more interesting because written by a man of Disciple parentage. Some fifteen years ago he was a student in Hiram College, where even yet the tradition of his unusual brilliancy lingers. The yoke of orthodoxy becoming somewhat galling he at last found congenial environment among the Unitarians, in one of whose Seminaries he is now Professor of Philosophy. He has studied in Germany and has his Doctor's degree from Harvard.

The book is fascinatingly written in pure but current language, being free from that stilted and incomprehensible terminology sometimes employed as the vehicle for the vagaries of pedants, whose ideas would mean little in the language of the street. Moreover it is written with a note of passion and you know that he voices experiences forged in the white-hot fires of his own manly soul. He writes with a bravery, an abandon, a freedom that is stimulating. However much or little one may differ from his conclusions, the whole effect of the book will be found a tonic. It puts iron into one's blood, enduring fight into one's life and great and glorious freedom into one's mind. It puts "a degree of freshness" into our "withered steadiness."

In philosophy Dr. Doan breaks with extreme pragmatism and seeks to establish a school which he calls, "Cosmic Humanism."

The book is well worth a careful reading, for, while we undoubtedly would not go to the lengths pursued by Dr. Doan, and being thinking men ourselves are not given to swallowing anyone whole, nevertheless we would be conscious of a most powerful stimulus, we would experience the charm of freedom in thinking, we would feel the inspiration of a communion with a most brave, pure, free, sincere and helpful human soul. (Sherman, French & Co., Boston, \$1.10 net.)



# The Daily Altar

## An Aid to Private Devotion and Family Worship

**SUNDAY, FEBRUARY 20.**

**Theme for the Day.**

The Holy One of Israel.

**Scripture.**

I saw the Lord sitting upon a throne high and lifted up. Above him stood the seraphim. And one cried unto another and said: Holy, holy, holy is Jehovah of hosts: the whole earth is full of his glory.—Isaiah 6:1-3.

**Lines.**

Round the Lord in glory seated  
Cherubim and seraphim  
Filled His temple and repeated  
Each to each the alternate hymn:  
"Lord, Thy glory fills the heaven,  
Earth is with its fulness stored;  
Unto Thee be glory given,  
Holy, holy, holy, Lord."

**Prayer.**

O Lord, may the spirit of worship and praise be ours today. We would join our songs with those of the shining ones about Thy throne. Help us when we enter Thy sanctuary to make it a place of holy thoughts and sincere devotion. We long for the peace and calm of Thy house, and for the message from Thy holy Word. May the gospel of Christ be preached with power this day throughout the world. And this we ask in his dear name. Amen.

**MONDAY, FEBRUARY 21.**

**Theme for the Day.**

Thy kingdom come.

**Scripture.**

Thy kingdom come; thy will be done as in heaven, so on earth. Matt. 6:10, 11.

**Lines.**

Thine own prayer to Thy listening ears  
Ceases not, night nor day.  
"Christ's kingdom come!" through all the  
years,  
Men every moment pray.

It travels with the earth around,  
Beneath all countries' skies,  
North, South—wherever men are found,  
Dawn breaks and prayers arise.  
—Marianne Farningham ("Without Ceasing.")

**Prayer.**

Our Father, we have prayed the prayer our Saviour taught us, and its words grow unceasingly dear to us. But we confess with shame that we have not given ourselves with whole-hearted surrender to the task of helping in its realization. We want to see the gospel preached in all lands. And we consecrate ourselves anew and more fully to assist in the work. Help us, Father, to have a due part in the evangelization of all peoples, till "the whole round world is every way bound by gold chains about the feet of God." Amen.

**TUESDAY, FEBRUARY 22 (WASHINGTON'S BIRTHDAY).**

**Theme for the Day.**

The nation's heritage of patriotism.

**Scripture.**

He hath remembered his covenant forever, saying, Unto thee will I give the land, the lot of your inheritance, when they were but few men in number, yea, very few, and sojourners in it.—Psalm 105:8, 11, 12.

**Lines.**

No people can be bound to acknowledge and adore the invisible hand, which conducts the affairs of men, more than the people of the United States. Every step, by which they have advanced to the character of an independent Nation, seems to have been dis-

tinguished by some token of providential agency.

—Washington (First Inaugural Address.)

**Prayer.**

God of our fathers, Thou hast brought our nation safely through the perils of war and of peace, and given us an honored place among the peoples of the earth. We thank Thee for the noble men to whom we owe the wise and careful founding of the state. May we cherish the rich legacy of their unselfish patriotism, and seek to hand on the inheritance undiminished to our children. Bless our country, its rulers and its people. And may our patriotism manifest itself in labors for the true prosperity of our national life. Amen.

**WEDNESDAY, FEBRUARY 23.**

**Theme for the Day.**

The divine work of Christ.

**Scripture.**

I must work the works of him that sent me while it is day: the night cometh when no man can work.—John 9:4.

**Lines.**

Day and night our Jesus makes no pause,  
Pleads His own fulfillment of all laws,  
Veils with His perfections mortal flaws,  
Clears the culprit, pleads the desperate cause,  
Plucks the dead from death's devouring jaws,  
And the worm that gnaws.

—Christina Rossetti ("Day and Night.")

**Prayer.**

Merciful Father, we thank Thee for Jesus Christ, Thy unspeakable gift. We worship Thee with joy as we recall his human birth, his life of love and work, his atoning death, his resurrection, and his glorious life in heaven. Grant us power from on high that our lives may be like his, our labors constant and effective, our faith unshaken and our witness clear and strong. Give all who suffer the patience of hope in Christ. Amen.

**THURSDAY, FEBRUARY 24.**

**Theme for the Day.**

If death were all!

**Scripture.**

If we have only hoped in Christ in this life, we are of all men most pitiable.—I. Cor. 15:19.

**Lines.**

Nay, hoped I not thro' Death's swift-soaring  
ways  
Mine own poor self some glory unknown  
to know,—  
If, slowly darkening from delightful days,  
I to mere night must gird myself and go—  
Then on thy face I should not dare to gaze  
For wild rebellion and for yearning woe.  
—F. W. H. Myers ("To a Picture.")

**Prayer.**

We thank Thee, O God, for the coming of Jesus into our mortal flesh, and for his glorious resurrection, the sure token that death is not the end. We rejoice that through his cross Thou hast provided for the eternal life of all who share his spirit. Kindle, we beseech Thee, in our hearts the holy fire of devotion, and make us brave in Thy service and serene in our blessed hope. Bring all wanderers back to Thyself at last, and let the whole earth rejoice in Thy salvation, through Jesus Christ our Lord. Amen.

**FRIDAY, FEBRUARY 25.**

**Theme for the Day.**

Jesus' temptation and grief.

**Scripture.**

Who, in the days of his flesh, having offered up prayers and supplications with strong

cryings and tears unto Him that was able to save him from death, was heard for his godly fear.—Hebrews 5:7.

**Lines.**

My sins, my sins, my Saviour!  
Their guilt I never knew  
Till with Thee in the desert  
I near Thy passion drew;  
Till with Thee in the garden  
I heard Thy pleading prayer,  
And saw the sweat-drops bloody  
That told Thy sorrow there.  
—J. S. B. Monsell ("Confession.")

**Prayer.**

O God, there is forgiveness with Thee, and plentiful redemption. We confess with sorrow that we have resisted the Spirit of grace, and hindered his quickening power. We have been cold to our fellow-believers, scornful toward those we counted less worthy, and indifferent to the divine call to service. Yet turn us not away, good Father, but receive us, though unworthy. Continue to lead us, guide of our souls, and bring us home in the close of the day. Amen.

**SATURDAY, FEBRUARY 26.**

**Theme for the Day.**

Repentance and tears.

**Scripture.**

And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. And he went out and wept bitterly.—Luke 22:61, 62.

**Lines.**

"That God would move  
And strike the hard, hard rock and thence,  
Sweet in their utmost bitterness,  
Would issue tears of penitence."  
—Tennyson ("Supposed Confessions.")

**Prayer.**

Creator and lover of men, we, like Peter, have denied the Lord who bought us, and with bitter shame confess our sin. We are unworthy, we have come short of Thy glory, we have done much evil. But the Master has looked upon us, and, even while his tender glance broke our hearts, it gave us hope of pardon. May our sorrow lead to humble repentance and amendment of life. Lift us up with Christ, and give us eternal life in him. Forgive all our sins, and answer us with Thy mercy, through Christ Jesus our Lord. Amen.

## Woman's Sphere

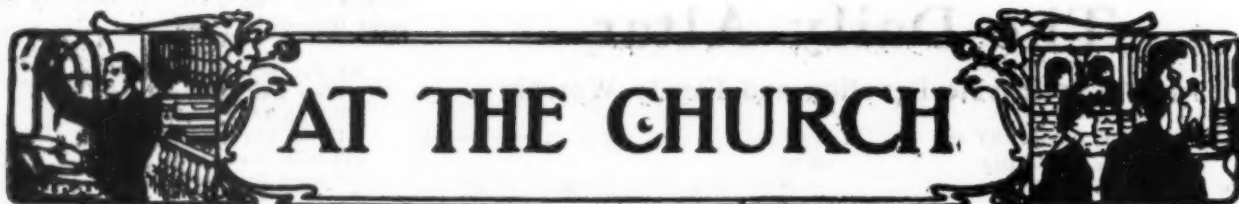
—Of the 12,000 saleswomen in New York department stores one-third are wives and mothers, the greater part of these having taken positions after their marriage.

—Miss Miriam Hathaway, a graduate of 1897, instructor in mathematics at Wellesley college, is during her year's leave of absence at the head of the mathematics department in the American College for Girls at Constantinople, taking the place of Dr. Roxana H. Vivian, 1894, who is now in office at Wellesley as associate professor of mathematics.

—Mrs. Thomas F. Ryan, of New York, has given \$4,000,000 to promote the charitable work of the Roman Catholic Church.

—Mrs. O. H. P. Belmont gave away 2,000 dolls to poor children during the Christmas holidays. Each doll wore a "Votes for Women" sash. It is reported that several suffrage clubs were formed by the little girls who received these dolls, without suggestion from older people.

—Miss Cynthia M. Wesson of Springfield, Mass., has given \$7,000 to Bryn Mawr college. Miss Wesson, who was graduated from Bryn Mawr in 1909, was prominent in the athletic affairs of the institution and her gift is to be expended toward the betterment of the swimming pool.



## Sunday School Lesson

By Professor Willett

### The Two Ways\*

Perhaps in the latter part of the Sermon on the Mount there is shown a greater continuity of thought than in the earlier part. And yet it is not as a logical development of a theme but rather as a series of more or less unrelated statements concerning the basic facts of life that the discourse proceeds.

Jesus saw the necessity of making clear to his disciples how impossible it was to expect success in the work of the kingdom of God and at the same time to covet the praise of the men of that generation. The world was not prepared for the ideals of Jesus. Neither is it yet prepared, though great progress has been made since that time. Between a course that was easy and popular, and one that was difficult and likely to be avoided by most, it was necessary to choose.

#### A Difficult Test.

One of the outstanding mistakes of our present Christianity is that it has been made too easy for the man on the street. In the effort to prove that the Christian faith does not demand of men the ascetic and unsocial life, the church has gone dangerously near the opposite extreme and has left the world to believe that it is but little concerned with the high quest of character and is willing to make almost any compromise for the sake of popularity. There is no message that is more timely than that Christianity is not an easy piece of recreation, but rather the severe and sustained effort to attain character and to accomplish results.

A lax and easy type of Christianity can never appeal to the best there is in human nature. Young men can never be won to the ministry nor to missionary work by the attempt to prove that these are light and congenial tasks. Rather must the appeal be made to the heroism and courage of youth. The men and women of this generation want real work to do. They are willing to attempt the impossible if only the effort seems worthy of their power. It is to such a supreme and imperial task that Jesus summons men. It is a task fraught with great difficulty and requiring courage, tact and persistence. But its results are magnificently worth while, and it may well challenge the consecration of the best elements in the youth of the time. No mere argument from majorities is worth anything. The fact that many people take the broad and popular course is nothing to the point. The question is rather in which direction the heroes go, and most of all in which direction God himself is moving.

#### Appearance and Reality.

The second section of our study relates to the contrast between the real and the apparent. There are real and false prophets, good

and bad fruit, genuine and superficial professions, and solid and insecure foundations. Every one of these must be tested, and no plea is worth while that does not bear the proof of use and experience.

In the Old Testament time the people were warned that a prophet must submit his claims to the testing issue of time. If his message came true he could be trusted. Yet, even this predictive test was considered precarious, and the law-givers laid down the rule that neither fulfilled prediction nor the working of miracles could ever be taken as a satisfactory proof of a prophet's message. Both of these tests were superficial and likely to prove fallacious. Rather must dependence be placed upon the character of the message itself. If it pointed to truer relations with God, if it forbade disloyalty to him, if it insisted on cleaner life and nobler motives, then the prophet was to be trusted.

#### The Love Test.

Not less true is this principle in the realm of later religion. Men are known by the fruits of their lives, not by any superficial tests like miracle or prediction. It is easily conceivable that there might be found all the power of miracle-working or of prediction in a being entirely destitute of moral character. Indeed, such a being Satan is declared to be. The true fruits of life are found in the moral nature, the dominating purposes, the controlling ideals. Where these are right, a man may be trusted to the end. Upon such a tree no poisonous or harmful fruit can grow.

And the final test as to whether a tree shall be left standing or not, is its fruit-bearing power. In the East, especially in Palestine, the government derives tax from the trees, so that a fig orchard or olive grove must always yield revenue according to the number of its trees. If one of them ceases to bear fruit, it is cut down because the farmer cannot afford longer to pay tax upon it. In the Garden of God the unfruitful trees are hewn down and cast into the fire, not because of the spirit of vengeance, but because of the great law of economy which forbids the continuance of any wholly use less thing.

#### The Lurking Danger.

But men are more audacious than trees. The latter generally proclaim their barrenness by the appearance of decline, though to

this there are exceptions, as Jesus pointed out on another occasion. But men will claim to be friends of the Lord, to have preached in his name, even to have prophesied and performed miracles by his power, and yet give no evidence of a nature consistent with his desires. This is the subtle danger of all religious work. The ministry, the work of the Sunday-school teacher, the task of the missionary, all alike share the lurking lure of the self-interest under the professional guise of religion. The Christian needs to search his heart as with candles to make sure that his zeal for righteousness is genuine and not tinged with selfishness.

#### The Two Houses.

Jesus closed this wonderful discourse with a description of the two foundations upon which men build. One is the shallow unsubstantial, shifting foundation of pretense; the other, the genuine, rock-founded, solid substructure of truth. It makes but little difference what the character of the house may be. The most expensive and pretentious structure is likely to the same ruin as the more modest one, provided the foundation is unstable. It has no power of resistance. The storm beats it down. Pretenses cannot endure the testing of trouble unless one is firmly grounded upon truth and the love of God, no kind of religious service will prove permanently satisfying. There will come moments when he will say it was a mistake to try this kind of life. That is the moment when his house begins to collapse.

But the rock foundation is the guarantee of permanence, no matter what the size or cost of the building may be. When the rains come, the floods rise and the winds blow, the house is secure because it is firmly fixed upon a rock. The application is of course clear. No testing can imperil the character that is genuine and sincere. Its deepest interest consists with the nature of things. There is no falsehood or pretense about it. And all the powers of the universe cooperate with it for its survival and growth.

It is for this reason that Christianity can easily meet the challenge of the world. The more severely it is tried, the more clearly does it reveal its inward nature of love, righteousness and service. And the more these qualities are revealed, the more the world prizes the people in whom they are embodied. Thus the church stands and will stand in spite of all the errant conduct of its people, and the professionalism too often found in its leaders. For it is founded on the Rock, and despite all pretense the reality reveals itself in the testing time.

## Christian Endeavor Lesson

By W. D. Endres

Topic, February 27: Christ Winning our Nation. Luke 10:1-17.

The great passion of Jesus' life was to win others to the standard of life which he lifted up. We who wear his name and would be his true disciples must be the partakers and exponents of this same spirit of concern for others. We who are Christian Endeavorers in the true sense of the term are committed already to the task of winning our nation for Christ. Not only did his own life exemplify this and his commission make

obligatory but the lesson which records his choice of the seventy represents him inaugurating the same thing among his own people. We must do the same if we would be like him.

Win our nation for what? To the cause of righteousness and truth. Induce men to make an effort to be good. Not only to be good but to defend goodness as the proper ideal of life for all men and women. This is a challenge to the moral fiber of any person who will take it seriously. It is not

\*International Sunday-school lesson for February 27, 1910. False and True Discipleship. Matt 7:22-30. Golden Text: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt 7:21. Memory verses, 13, 14.



enough to follow good influences when they are aroused in public worship upon the Lord's Day. It is a perpetual obligation. It follows into the home, and the office, the shop and the school room, the places of amusement and recreation—everywhere; it is the plane of Christian living. To win men to such a standard is a worthy task.

This is our only salvation. Many are interested in reforms. But forces are constantly at work throwing snares and temptations in the way of those who are in a position to make the reforms effective. The bribe-giver is always ready to buy off the legislator, and laws prohibiting this are disregarded by the officials in the executive chairs, the sheriff or police. So long as we do not have honest men it is impossible to have just relations among the members of society. At this point Christianity and that alone is sufficient. It seeks to bring men into a conscious and vital relation to the eternal God to whom all men are responsible. He is just and good and demands that all men must be so. It is his omnipotence alone which has power to make men be good at all times. Whether we are interested in the abolition of vice and crime of the lower sort or of the respectable immoralities which prevail in business the country over we must ultimately rely upon Christ. Is this not reason enough to help Him win our nation?

But let us never forget what is involved in this. The time was not long ago when the people of the United States were relatively homogeneous, and our cities were new and small. Today we are probably the most heterogeneous people on the globe. Every nation, tribe and tongue has its representatives here. Many of them have come in large numbers and colonized in many of the cities. They transplanted sections of their native country and people with their low standards of living—its vice and its degradation—in the new world. The small towns and cities have grown into cities of great proportions. While these are the centers of opportunities and privilege, they are the centers of evil as well. Poverty, vice and suffering flourish here. To win our nation for Christ means that all this must be purified and made right.

### Five Hundred Miles in an Open Boat

News has just come from the Congo of a trip recently made by Dr. Royal J. Dye two hundred and fifty miles up the Bosira branch of the great Congo River. It is 100 miles up this tributary where the new station was opened at Longa. One hundred and fifty miles further is the site now desired for the third station in Congo.

At Bonyeka the work was opened just two years ago by a native evangelist, Iso Timothy. It is a very populous country with villages as large as European cities. Up to this time the people had never heard the gospel. During these two years the work has been blessed under the care of the Christian teachers and preachers sent out and supported by the church at Bolenge. It was to this point that Dr. Dye made his recent trip, accompanied by E. R. Moon. The journey was made in an open boat and at one time they were in peril of their lives. A sudden tropical tornado burst upon them and huge branches of trees were broken off and fell all about them as they sought shelter from the terrible storm. Had they been traveling in a dug out canoe as formerly, nothing could have kept them from being swamped. As it was, Dr. Dye sat in the prow protecting his typewriter with his mackintosh and umbrella. Their cameras and medicine cases were in a zinc tub, but the paddlers thoughtlessly removed the covering so that the cases were completely water soaked. They think a liberal application of glue may restore them to usefulness, but never again to their former appearance. Such experiences are what some call the romance which differentiates home and for-

eign work. They paddled on, drenched as they were, for there was no opportunity to change.

With a short stop at Longa, they pushed on to Bonyeka, arriving on Sunday, about noon. A crowd met them at the beach and escorted them to where the Lord's Day services were still in session. Dr. Dye had never been there before, and as they came up the village street the assembled congregation burst out singing, "Oh Happy Day." They insisted that he begin preaching to them at once, although their service was over. Even then they refused to be dismissed, so on he talked. Often he stopped to ask them if they heard and understood, to which they would reply as one man: "We hear, we understand." The people were finally dismissed, save the Christians, who remained to partake of the Lord's Supper. At the close of this, the whole village had returned and filled the church, so the preacher had to begin again. Save for an occasional hymn, this continued until sundown, when a large Endeavor service was held. It was a wonderful meeting, out of doors. At its close the crowds of their own accord returned to the tabernacle to feed on the teaching of the white teacher. Dr. Dye continued preaching to them until 9 p. m., they being then dismissed to reassemble at daybreak for a sunrise prayer meeting. Although the speaker had not had food nor a moment's rest since dawn, he never felt the need of it as he broke to the starving multitudes the bread of life.

While there Dr. Dye baptized thirty-six people. He says: "Sunday was a busy day. At daybreak there was a prayer service for those desiring to make the good confession. At 9:30 they beat the five big knoles. (Thees are huge drums hewn out of logs.) My, what a din! This called together a large crowd. At the close of the morning service we took the confessions and went immediately to the river for the baptisms. One man working for the big Trading Company came just as we were closing and I took his confession and baptized him right there. Even the trees were crowded with men, women and children. The river banks were black, red black (red paint on black bodies) with people. There was a small sprinkling of clothes in the little group of Christians and those baptized. There is as yet no opportunity for people to get clothing.

### A NEW JUNIOR TERM

(for pupils 9 to 12 years old)

Begins February 20

IN THE GRADED SUNDAY SCHOOL

### THE NEW TERM FOR BEGINNERS AND PRIMARY

Begins April 3

Both Terms End July 1.

### Now Is the Nick o' Time

to place your order for

### BETHANY SUPPLIES

Send for our Convenient Order Blank.

### The New Christian Century Co.

700 East Fortieth Street  
Chicago

They have even less than at Bolenge in the olden days.

After the baptisms the church members lined up and the new converts passed before them and shook hands. It was a beautiful ceremony and a goodly sight. The heathen people remarked, "That is a church indeed." They now number 106. All the people are very anxious for us to come and establish a situation here. I have never seen so real a desire before. The children are simply swarming in the streets, and the school (taught by a Christian teacher) now numbers hundreds. As we pass through the streets they gather around us in great crowds, looking up with bright, beaming faces, seeking our smile. I hate to return to Bolenge. There is so much calling us here, but my work is there. I must give my strength and what ability I have there.

This town has thirty sections. Bolenge, with its one poor street, looks small beside it. It takes a half a day to walk through Bonyeka, while we pass through Bolenge in half an hour. The outlook is wonderful and we can but trust God and press on."

Bonyeka is but one of many such populous villages. Thousands lie wholly unreached by the gospel message. The new S. S. Oregon will facilitate getting to them, with less danger to health and life. God speed the Oregon and those who shall carry the light of a new life to those millions of darkened souls waiting, starving, dying, day by day.

### Not a Sin

To Pere Monsabre, the distinguished French preacher, there came one Sabbath, after mass, a lady who insisted that she must see him on an affair of great importance. It was a matter of conscience, and she explained that she was most seriously disturbed. In fact, she was sadly given to vanity. That very morning, she confessed, she had looked in the glass and had yielded to the temptation of thinking herself pretty.

Pere Monsabre looked at her. "Is that all, my daughter?"

"That's all."

"Then go in peace, for to make a mistake is not a sin."—Lippincott's.

## Church Life

The choir of the church at Muncie, Ind., is preparing to soon give a play called "The Deacon," for the benefit of the church.

V. L. Graves has been called to the pastorate of the church at Denton, Texas. Mr. Graves has a fine record for work in the state.

Claire L. Waite, pastor of the First Church and E. N. Duty, pastor of the Second Church, Milwaukee, exchanged pulpits Sunday morning, February 6.

The church at Ladonia, Texas, under the leadership of A. L. Clinkenbeard, has made a conditional pledge of \$350 for Texas Christian University.

The First Church, Springfield, Ill., is already working in earnest for their new building. A new lot has been purchased and the architects have been employed.

Miss Eva Lemert, Sunday-school specialist, has just spent a month with the church at Troy, N. Y. Her services are highly commended by the pastor, C. J. Armstrong.

Oseola McNemor of Gridley, has been called to the pastorate of the church at El Paso, Ill., to succeed A. M. Growden, who went to Santa Barbara, Cal., in January.

The young women's class of the First Church Sunday-school, St. Joseph, Mo., gave an afternoon reception to married friends February 10, in the church parlors, and a valentine party in the evening for the young people.

A. D. Skaggs, is moving things in the work at Sunny Side, California. During the month of January there were twenty-two accessions at the regular services of the church.

In the three weeks of the meeting with the First Church, Hutchinson, Kans., there were 138 accessions to the membership. Victor Dorris is the preacher and V. E. Ridenour, singer.

Professor Kirk of Drake University, has accepted the pastorate of the church at Stuart, Iowa, where he will preach each Sunday, continuing of course his teaching in the university.

The church at Fort Dodge, Iowa, has completed the basement for their new building. They will proceed at once with the superstructure and feel assured of much help from the churches in other parts of the state.

The state missionary convention of Texas will be held at Dallas, May 9-12. The papers and preachers of the state are preparing to make this one of the largest gatherings ever held by the Disciples of the state.

In the brief series of meetings being held in the First Church, Kansas City, Mo., there were forty-five accessions to the membership the first week. John Ray Ewers, pastor of the East End Church, Pittsburg, did the preaching.

The First Church, Oklahoma City, has sold its present property, which is being encroached upon by the business part of the city, and purchased larger lots in the most beautiful part of the city, where they will soon erect a new and larger building.

The Sunday-school of the First Church, Warren, Ohio, is taking steps to provide a class for mutes. A fine illustration of the need of adapting the work of the church to the special needs of groups of people in the community.

The church at Albuquerque, New Mexico, is at work to meet their first payment of \$300 on their loan from the Church Extension Society. All departments are making healthful growth under the leadership of W. E. Bryson, pastor.

An evangelistic band has been organized among the men of the Central Church, Des Moines. These men seek out personally those who should make the confession of faith, and those who have been for some time in the city but have not united with their church.

E. W. Thornton, for the past year pastor of the Raomi Avenue Church, Los Angeles, has resigned and will in the future devote his entire time to Sunday-school work, being associated with Herbert Moninger. R. P. Shepherd acting secretary of the state work succeeds Mr. Thornton.

They had a great day at Hammett Place Church in St. Louis, January 23. C. C. Garrigues preached in the morning on "The Ministry as a Calling." In the evening the Men's Berean class conducted the "Volunteer Service" and five volunteered, one for the regular ministry, four for the mission field. Great!

The forty new members of the church at La Belle, Mo., were given a reception by the church February 2. The meeting of this church was led by the pastor, R. E. L. Prunty, and as an expression of their appre-

# The Uprising of Men for World-Conquest

By E. W. Allen

The word business comes from the Anglo-Saxon "byzig," which means diligent. A man



of business means an active man. Business spells activity. Now the one great and only business of the church is missions, and from the nature of modern business and the character of Foreign Missions, two things are coming up clear on the horizon of our men in the churches.

1. Business is connected with Foreign Missions, and business prosperity is indebted to them.

In a great speech made during the Presidential campaign, printed and circulated as a campaign document, President Taft declared missions were indispensable to the political and civic progress of the world, and that there can be no true material development without the Christian religion. Converting the heathen, as a business enterprise, manifests good business acumen, even as trade excursions into surrounding territory is encouraged by every city's chamber of commerce. Whatever line of trade our men are engaged in, if they will read its record of exploitation, they will find themselves face to face with Foreign Missions. Modern commerce is the fruit of Christian Missions no less than modern civilization. Missions have made London and New York the financial pillars of the world, instead of Peking or Constantinople. Missions create commerce as well as foster it. Ipecac, quinine, and India rubber were discovered by missionaries. The first steamships on African lakes and rivers were built for missionaries. Commercial travelers follow in the wake of missionaries. Railways in China, Japan, India, and Africa have placed the rails upon ties laid in the footsteps of missionaries. The Belgium Trading Company have a string of stores in the Congo. Into one of the largest the manager called one of our missionaries two years ago

and said: "Mr. Hensley, why is there no sale for all these goods?" The missionary replied: "Give our evangelists six months' time in which to preach here, and you will have plenty of trade." Six months later the missionary again visited that Congo city to inspect the work of the native evangelists. The store manager took him in and said: "Mr. Hensley, our sales for the past three months have exceeded those for the whole fifteen years previous." This keen business man then offered to pay for the support of seventy evangelists of the Foreign Christian Missionary Society, to be sent to every one of their seventy trading-post cities.

Our business men owe a debt to Foreign Missions as business men. The heathen have a claim on you at least six days a week. Who gathered and dried the tea in India, Ceylon, and China? Who toiled at the looms in Persia and Afghanistan to fill your tapestry department? Did the Negro who carried your ivory to the coast ever hear of your Savior? You say all business men are not interested in billiard balls or piano keys. Granted. But look at your desk. Whence came the tool of your profession? Your bottle of mucilage and your box of stamps owe a debt to the Arabs of Hadamant. Your eraser and the handle of your fountain pen came from South America, the neglected continent. The graphite of your pencil from dark Siberia, and your finest grade of ink from China.

In the business world no man liveth to himself. A famine at the antipodes changes stock in Wall Street. The value of exports and imports of Hawaii for a single year are twelve times as much as the total sum spent from the beginning by foreign missionaries in evangelizing and civilizing its people. War destroys markets and has closed more doors than it has opened. But the missionary is the pioneer of commerce and the herald of civilization. If you want a wider market, send out more missionaries.

While you profit by this world's market

you can not hide from yourself the fact that much of this wealth costs the lives of men for whom Christ died, and that they have died practically in your service, never having heard the blessed Name. Here lies a great responsibility for business men, and they should show to the world that they have a stake in the greatest business enterprise of the twentieth century—Foreign Missions.

2. Foreign Missions need you because you are a business man.

The King's business requires the very qualities in its servants which you possess. Capital, confidence, attention, application, method, dispatch—these are some of the elements for efficient conduct of business. These are the very elements needed in the prosecution of the foreign missionary enterprise.

Foreign Missions sadly need capital. It is acknowledged by Wanamaker and other acknowledged business men of authority that Foreign Missions are the best paying investments in the world. Business men should not be conservative about putting money into this enterprise. They pay one-hundred-fold in this world, and life everlasting in the world to come. The indirect and collateral benefits conferred upon mankind in the foreign missionary enterprise are enormous. Roosevelt has said: "No more practical work, no more productive of fruit for civilization, could exist than the work carried on by the men and women who give their lives to preaching the gospel of Christ." Our business men should now come to the front with new enthusiasm and with cooperative enterprise and offerings far beyond anything of the past. With average gifts to Foreign Missions of less than the value of a postage stamp a week per church member, the men of the world may fairly smile because they are so pitifully small. How does such giving appear to Christ? We have been in the "retail business" in Foreign Missions long enough. Men! Turn the current of thought to missions as the greatest thing in the world, and show the world our proper conception by the largeness of your gifts.



ciation of his work the church made him a present of eighty dollars. Since his return to Missouri Mr. Prunty has had many invitations to conduct revival meetings.

Joseph Gaylor has just assisted in a meeting with the South Church, Japlin, where J. R. Blunt is pastor. There were 279 accessions. The Sunday-school and working force of the church are said to have been doubled. Twelve hundred dollars were raised for the purchase of a lot for a new building.

A five weeks' meeting has just closed at Richland Center, Wis. There were 118 additions. The Sunday-school attendance was doubled. The church is a child of the Church Extension Society, and is active along all lines of missionary work. Thomas Wallace is the pastor.

B. A. Abbott, pastor of the Harlem Avenue Church, Baltimore, who contributed an excellent article to the columns of the Christian Century two weeks since, will give four lectures at Milligan College, Milligan, Tenn., on the general theme, "The Spirit of Science and Progress," the first week of the present month.

Frank E. Boren, pastor of the church at Vicaville, Cal., says that their experience with the "merger service" during January was so successful, that they have decided to continue the plan indefinitely. The Sunday-school has increased in attendance and interest, and many young people are finding increased profit in the work of the school.

The church at Mattoon, Ill., has made special preparation for the union meeting to be held in the city, beginning February 22, and led by M. B. Williams. In preparation for this event, the church called to the assistance of the pastor, W. D. Wetzel, W. W. Sniff, pastor of the church at Paris, Ill. In the two weeks of preparatory meeting there were twenty-nine accessions to the church.

The Christian men of all the churches of all the denominations of Des Moines met in a great union banquet, Tuesday evening, February 6. These men as they have come into the work of the church, have felt the weakness of working separately and are purposing in their hearts to so organize as to present a solid front to the enemies of righteousness.

At Roswell, New Mexico, a Century Bible class was started soon after the convention in El Paso, eight months ago. This class has already passed the century mark, and continues to grow. This church is making rapid progress along the best lines. Last July they paid off the final note on their church building debt. The services of the church were never so well attended as now. George Fowler is the minister.

The Indiana State Convention will be held at Anderson May 16 to 19. The church at Anderson is one of the best among the Disciples, and under the leadership of T. W. Grafton has never been satisfied with small things. It is therefore confidently expected that this convention will be one of the largest in the history of the state. Aside from the numbers who will attend much interest will center in the fact that at this convention the proposed new constitution for the state will come up for discussion.

The church at Troy, N. Y., where Cecil J. Armstrong is pastor, held a special men's service, Sunday evening, February 6. The service was under the direction of the Sunday-school, with Superintendent C. E. Van Zandt presiding. The music was furnished by men. The pastor gave the sermon, his subject being "A Man's Job." Though the mercury was at the zero point, the body of the church was filled with men, and the side rooms with women. It is the plan of the church to hold a service once each month.

## DR. PRICE'S Cream Baking Powder

Made from cream of tartar derived solely from grapes, the most delicious and healthful of all fruit acids.

Dr. Harvey O. Breeden is giving a course of twelve lectures in the Berkeley Bible Seminary, Berkeley, Cal., on the general theme "Evangelism." Some of Dr. Breeden's subjects are: "The Wisdom of Soul Winning," "What to Preach," "Evangelistic Music," "Sane Methods of Promoting the Evangelistic

Campaign," "Historic Movements in Evangelism," "Problems of Evangelism," "Modern Evangelists—Sunday, Chapman and Gipsy Smith," "Bible-school Evangelism," and "The Future of Evangelism."

The Central Church of Christ, Decatur, Ill., closed a three weeks' meeting Sunday, January 30, with fifty-one additions. C. M. Chilton of St. Joseph, Mo., was with them two weeks and was called home by sickness and death in his church. His preaching was masterly. Mrs. J. E. Powell directed the music with perfect satisfaction. O. W. Lawrence is pastor.

S. R. Hawkins of McAlester, Okla., dedicated the new twelve thousand dollar church at Miami, Okla., February 6, making the third church he has dedicated in Ottawa County, and the twentieth in Oklahoma. Sixteen hundred dollars was asked for, and more than eighteen hundred was raised at the morning service, rendering it unnecessary to ask for pledges at the afternoon and evening services.

A very successful revival has just closed at Elyria, Ohio. H. Newton Miller, secretary of the Ohio Christian Missionary was the evangelist and J. P. Garmong of Des Moines, was song leader. There were forty-six confessions and fifteen by statement and letter. The church is the stronger and richer for the meeting. Mr. Miller goes to the pastorate at the Broad Street Church, Columbus, Ohio, within a few weeks. John P. Sala is the pastor.

A letter has come to us from J. L. Brandt, written January 14, just as he and his party were coming into sight of Japan. Mr. Brandt tells of his short stop and pleasant visit in Honolulu with Pastor McKeever. The church there is growing rapidly in numbers and strength. There were fifteen accessions to the church the last Sunday in 1909 and the first in 1910. Enroute to Japan Mr. Brandt held three religious services, speaking through an interpreter to the Japanese passengers. He says they are interesting and attentive auditors.

Prof. Edward Kreiser, musical director of the First Congregational Church, Kansas City, Mo., who is soon to become the director for the Independence Boulevard Church, gave a lecture at the latter church recently, in which he is reported to have said that his criticism of the modern church music is that emphasis is laid upon the work of a quartet, to the neglect of the singing by the congregation. Prof. Kreiser has drafted the plans for the new organ which is to be installed in this church. This organ will in many respects surpass the great organ used by the Mormons in Salt Lake City.

### GRADE YOUR SCHOOL On the Installment Plan!

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

S. M. Martin has been engaged to assist M. L. Rose and the church at Yakima, Washington, in a meeting during February. Chas. Reign Scoville held a meeting with this church last year.

A new mission is to be established on the West side at Wichita, Kansas, through the united effort of the three churches there, led by Walter Scott Priest, C. C. Sinclair, and R. H. Newby.

J. H. Capp was installed as minister of the church at DeKalb, Mo., February 6. For the past three years Mr. Capp has ministered to the people of the Woodson Chapel, St. Joseph.

"At the Beginning of the Second Century" and "The Church and the Christian Religion" were the subjects of sermons by Perry J. Rice, in the First Church, El Paso, Texas, on a recent Sunday.

Nay and Davis, evangelists, closed a meeting at Richland, Wis., a week ago, in which there were 118 additions to the church, and the attendance of the Sunday-school was doubled.

For three months the University Church, Champaign, Ill., has been making most careful preparation for a revival, which began February 6, with Charles Bloom as evangelist and Mrs. J. E. Powell leader of song.

The last Sunday evening of each month, R. G. Frank, pastor of the church at Liberty, Mo., holds a service of song. The last evening in January he gave an account of the life of Isaac Watts, and told how some of his noted songs came to be written.

Rochester Irwin has just closed a meeting at Long Point, Illinois, where he is pastor. There were twenty-four additions to the church, making seventy-seven in less than a year that Mr. Irwin has been pastor of this church.

The world's Sunday-school convention will be held in Washington, D. C., May 19-24. In preparation for some of the papers of this meeting several persons are at work gathering statements from prominent men as to their judgment of the helpfulness of the Sunday-school as a character-forming institution.

The Fifth Ave. church, Grand Rapids, Michigan, is enthusiastically at work in a revival meeting. The pastor, Homer E. Sala, is assisted by his brother, O. M. Sala, of Minerva, N. Y., as evangelist, and Peter Quartel leader of song. The meetings are well attended and promise to bring a large number of people into this young church.

W. A. Moore, pastor of the First Church, Tacoma, Washington, has been directing the attention of his people to some present day interests of humanity in Sunday evening services. He preached on "The White Plague," assisted in the service by a local physician. The other sermons were "The White Slave" and "The White Life."

In the last four months there have been fifty accessions to the church at Chickasha, Okla., under the ministry of Andrew P. Johnston. Two months ago Mr. Johnston organized a "Fraternal Bible Class" which has grown to include a membership of eighty persons. This class as a part of its work extends systematic help to its members in time of sickness.

H. H. Peters calls our attention to a mistake made in our announcement of a few weeks ago that he had been at Laporte, Ind., for a Sunday address and had taken an offering for Eureka College. Mr. Peters wishes it understood that he does not ask for money for Eureka on "alien territory." We are glad to make this correction of an error occurring through our being misinformed.

Of the meeting and work of the pastor at Bloomfield, Ia., I. J. Cahill says in a letter just received: "Bro. Ferrall has done an abiding work there and it was a delight to work with him and to speak to his people, whom he has brought up to the place where they drink in eagerly one's very most spiritual messages. Besides the splendid spiritual culture given to his people, there have been 321 added to the church in his five years' ministry, and the church is a foremost factor in the religious life of the community."

W. J. Lhamon spent one week preaching nightly in Orrville, Ohio, where Earl P. Kempfer is minister. The immediate results were four baptisms and two by letter. Our cause in Orrville is weak, new and not well understood. The object in calling Mr. Lhamon was to get properly before the people. Mr. Lhamon did it effectively. He leaves a warm place in the hearts of Orrville people. His helper, Mr. Burditt, inspired all by the gospel in song.

The annual report of the church at Troy, N. Y., shows: Raised for current expenses, \$2,685.10; on organ fund, \$550; for missions, \$1,004.99; total from the church proper, \$4,240.09. The Sunday-school raised \$631.97, of which more than \$300 was for missions. The C. W. B. M. raised \$308; the Ladies' Aid Society, \$147; the King's Daughters, \$63.95; the Dorcas Society, \$70. The grand total for home expenses was \$3,848.64, and the total given for missions, \$1,693.03. The pastor, Cecil J. Armstrong, is doing a very constructive and permanent work with this church.

David H. Shields, Eureka, Ill., writes: "Three confessions last Sunday. Seven confessions on a recent Sunday. Fifty additions, seventeen baptisms and thirty-three letters in eight months at regular services. Offerings for Eureka College on Educational Day, over \$400. Offering for Church Extension largest of any church in Illinois. Men's Club recently banqueted the 'Princely Knights.' About sixty boys present. Charles Stelze gives the lecture course this year for the Ministerial Association of the College. A brick stack has been built for the college heating plant and an additional boiler installed."

In announcing the resignation of Claire L. Waite as pastor of the First Church, Milwaukee, we stated that he had been with the church three years. But time often flies more rapidly than we are aware. Mr. Waite has been in this pastorate for nearly four years, having gone there from an excellent service of love and faithfulness in Chicago. His work in Milwaukee has been one of earnest and constructive character, laying deep the foundations for permanent success. Mr. Waite is unusually faithful and efficient as a pastor. He gets near to his people, enters into their lives with a helpfulness of spiritual vision and worth that makes them loath to give him up.

An item of especial interest to Chicago Disciples and to all readers of the Christian Century will be the news that Dr. Errett Gates has been appointed Assistant Professor of Church History in the Divinity School of the University of Chicago. Dr. Gates' connection at the university hitherto has been that of Instructor in the Disciples' Divinity House, although in addition he has been often invited to offer courses in the Divinity School proper. His promotion to this honorable rank in the Divinity School is a just recognition of his splendid scholarship in his chosen field of church history. His courses in the Disciples' Divinity House will continue to be given as heretofore. In connection with the announcement of Dr. Gates' promotion it is also said that he will shortly go abroad for a year's study and travel.

The following report of the church at Fairmont, W. Va., where I. N. Grieco is pastor, has just come to our hand: "Added to the membership, 114, an increase of 67 per cent. The Bible-school has been graded and has made great increase. The Woman's Missionary Society has made an increase of 85 per cent. A Junior C. E. of fifty-four members has been organized. A Men's Brotherhood affiliated with the National Brotherhood of the Disciples of Christ has been started which promises much for the congregation and influence in the city. The sum of \$233.60 has been raised for missions. Amount raised for all purposes \$3,103.

Lowell C. McPherson of Keuka Park, N. Y., assisted by his brother, R. P. McPherson, closed their meeting at Parsons, Kansas, February 9. These meetings began January 9. The church at Parsons has about 800 members. The pastor, Frank Mallory, has received 129 into the church since he began his ministry here April 1, 1909. Of Mr. Mallory, Mr. McPherson says: "He is highly regarded and much loved in Parsons by all classes. In Topeka, where he had been for sixteen years, he was for eleven years a member of the board of education, and for five years its president. He was also a member of the Kansas Christian Missionary Board, and its president until his removal to Parsons. He is an ideal pastor, a strong preacher and a man of exemplary character."

For the second time in three years, H. E. Van Horn has held a successful meeting with the Capitol Hill Church, Des Moines, Ia., of which he is pastor. In the first meeting three years ago there were 120 additions. The meeting this year surpassed the record of the first. This is the more remarkable when it is remembered that last year this church held a meeting, led by Evangelist John L. Brandt, in which there were more than 200 additions. This meeting gives to the Capitol Hill church a membership surpassed by but few in the

#### GET POWER The Supply Comes from Food.

If we get power from food, why not strive to get all the power we can. That is only possible by use of skillfully selected food that exactly fits the requirements of the body.

Poor fuel makes a poor fire and a poor fire is not a good steam producer.

"From not knowing how to select the right food to fit my needs, I suffered grievously for a long time stomach troubles," writes a lady from a little town in Missouri.

"It seemed as if I would never be able to find out the sort of food that was best for me. Hardly anything that I could eat would stay on my stomach. Every attempt gave me heart-burn and filled my stomach with gas. I got thinner and thinner until I literally became a living skeleton and in time was compelled to keep to my bed.

"A few months ago I was persuaded to try Grape-Nuts food, and it had such good effect from the very beginning that I have kept up its use ever since. I was surprised at the ease with which I digested it. It proved to be just what I needed.

"All my unpleasant symptoms, the heart-burn, the inflated feeling which gave me so much pain disappeared. My weight gradually increased from 98 to 116 lbs., my figure rounded out, my strength came back, and I am now able to do my housework and enjoy it. Grape-Nuts did it."

A ten days trial will show anyone some facts about food.

Look in pkgs. for the little book, "The Road to Wellville." "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



brotherhood. As a recognition of his services at the close of the meeting the church presented Mr. Van Horn with two sectional book cases.

The special evangelistic meeting at Bloomfield, Iowa, under the leadership of I. J. Cahill and O. C. Petit, closed Sunday evening, February 6. There were twenty-one accessions to the church. Ten of these were men. F. D. Ferrall, the pastor, says: "The time had come in our work when we felt the need of a series of meetings of the pastor-evangelist type. Mr. Cahill more than made good. His sermons not only attracted the attention of large numbers of thinking men and women outside the church, but the church itself was greatly strengthened for a larger vision and more strenuous effort. Mr. Pettit led the large chorus choir efficiently and rendered special music each evening." On Monday evening following the meeting, Mr. Cahill gave his lecture, "Peter's Wife's Mother."

Geo. A. Miller, pastor of the Ninth Street Church, Washington, D. C., writes of a matter of interest not only to the Disciples of Washington, but to all Christian people in the states. He says there is at present no law at all regarding the observance of Sunday as a day of rest in the District of Columbia. Taking advantage of this, contractors push their work seven days in the week, and all places of amusement are open on Sunday. A bill known as "The Johnson Bill" has passed the senate and is now in the hands of the house committee, which is intended to close all unnecessary work on the day that is observed throughout the country as a day of rest. Mr. Miller urges Christian voters to write their representatives, urging the passage of this measure. The measure is being opposed by the moving picture men and the Seventh Day Adventists.

Reports from the work at Galesburg, Ill., for 1909 show a gratifying growth in all departments. The pastor, J. A. Barnett, preached 151 sermons during the year, thirty-two of which were preached in a meeting at New Bedford in December at which twenty-five were added to the church. At regular services twenty-nine were added to the church and thirteen in a tent meeting in the east end of the city in July; total forty-two. The Bible-school averaged 190, a gain of twenty-six, and a large cradle roll and home department have been added. The church, including all departments, raised \$4,396.75 during the year, \$730.87 of which was for missions and benevolences. At the annual meeting in January the congregation voted to become a living link in the Foreign Society, and enough pledges have been secured to insure success. The next enterprise will be a new church home.

The annual report of the Englewood Church, Chicago, has just come to our hands. It shows advance in all departments of the work. There were ninety-one accessions to the church, forty-five by letter, thirty-six by confession, and ten by statement. The net increase was fifty-one. The treasurer reported total receipts for the year, \$7,632.66. The C. W. B. M. raised, including subscriptions to Tidings, etc., a total of \$587.35. The Young Ladies Mission Circle has a membership of twenty-five, and raised \$60. The Christian Endeavor Society made a net gain of ten in its membership, and raised during the year \$78.51. The Junior C. E. has twenty-five members and raised \$34.54. The Ladies' Aid Society reported receipts for the year, \$522.13. The average attendance at the Sunday-school was 366. There were fifteen additions to the church through the Sunday-school. The average weekly collection was \$12.60, or a total of \$642.66. The school gave \$314.91 for missions. C. G. Kindred has been recalled to the pastorate of the church and has accepted.

Sunday, February 6, was Founders' Day at Eureka College. It was one of the great days of recent years. D. H. Shields, pastor of the Eureka Christian Church, delivered a sermon in the morning on "The Place of Christian Education in our National Life." In the evening H. H. Peters, field secretary for the college, delivered an address on "The Disciples—An Interpretation." Good congregations were present at both services and great interest was manifested. Mr. Peters showed that the logic of the plea of the Disciples was an educational program for all the interests of the church, culminating in a sufficient number of well-equipped and endowed institutions of learning to carry on a vigorous campaign for the cause of the Master. Fifty-five years ago the Illinois Legislature granted a charter to Eureka College. The college has done invaluable service. Many times this service has been rendered amidst the greatest difficulties. But the indications are favorable for some good things for Eureka in the immediate future. Mr. Peters was able to report \$41,000 raised on the \$125,000 endowment proposition with good prospects.

January 13, the congregation at Philipsburg, Pa., dedicated their beautiful new building. This is one of our really great churches not often noticed in the religious journals because of the modesty of pastor and people in reporting their work. This church has but a brief history. In January, 1907, the few Disciples of the community held a meeting under the leadership of W. S. Buchanan, as evangelist. As a result they were soon able to form an organization with 178 members. The meetings were held in a hall. The church called D. F. Harris of Montpelier, Ind., as pastor. He remained a year a half, and during that time, with the help of G. P. Taubman and W. A. Gardner in a meeting there were 161 additions to the church. In October 1908 W. S. Buchanan became pastor, and another meeting was held. The membership by the close of this meeting was 381. On account of the hard times, the plans for the new building were delayed until May, 1909, when the work was begun and the corner stone was laid in July. The church cost \$25,000, and has an unusually attractive auditorium, which with the Sunday-school rooms will seat 1,000 people. The basement provides for kitchen and dining room, a boys' gymnasium, and a ladies' parlor. H. J. Dudley has just become the new pastor of the church. Z. T. Sweeney had charge of the dedicatory services and raised \$9,000, leaving only a small indebtedness upon the church. Following the services on Sunday were special meetings during the week. On Thursday evening, Arthur Holmes of Philadelphia, gave an address. This growing church has not exhausted its vision in building, but is already planning definite lines of institutional work.

### Illinois News

J. Fred Jones, Field Secretary.  
W. D. Deweese, Office Secretary.

Our mission at Hillsboro, D. W. Conner, minister, is in a successful series of meetings. The Central Ministerial Institute meets at Clinton, April 7, and 8, and the Southern Ministerial Institute meets at DuQuoin, May 3-5.

H. L. Maltman, Saybrook, ceases to serve the church there, but the new building is a monument to his ability.

The new building at Hudson was recently dedicated by the minister, O. McNemar. He also becomes the preacher at El Paso.

The programs for the district conventions are on the way and the dates and places will be soon announced.

Seven Annuity Bonds have been sold by our State Society and we would like to dispose of more. The principal goes into the Permanent Fund and we pay six per cent to the holder of the bond.

you go in to help they feel fully competent to say how you shall do it. One really feels infallible upon matters about which he knows nothing.

A union meeting is just closed at Mt. Carmel and our church, with J. W. Kilborn minister, shared in it. He begins a meeting soon at Du Quoin, with G. W. Wise.

We have a good report for the first quarter of the ministry of Courtland H. Livingstone in our mission at Freeport.

Sunday at Minier found the new minister, L. Hadaway, getting on well with the work. The audiences are increasing and the Bible-school is growing rapidly. This is a church of good men and women and it has had a long and creditable service.

Bro. Hadaway is preaching a series of Sunday evening sermons under the general topic, "Special Sermons for Young People." Here is the list: "Young People and Their Vocation," "Young People and Their Standard of Conduct," "Young People and Their Friends," "Young People in Their Social Relations," "Young People and Their World of Work," "Young People and the Home," "Young People and the Church," "Young People and the World Vision," "Young People and Self Control."

And remember Illinois Day and all November were bad for our state and district offering. Many were cut down and many churches have not yet made offerings. There are six district evangelists to be supported besides

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our men in local missions. These men do not need charity at your hands but justice. They earn their living and more. Just imagine how you would feel in the place of any one of them, and help as you would like to be helped. It is our common cause, they do our work, there is no one else to support them but Illinois churches and preachers. Come on, brethren.

We have prepared papers for the incorporation of churches, in order that they may be in line with the state law. Many churches are not incorporated and it may some day make trouble. We have the blank now prepared and instructions to go with it. Price, 25 cents.

### As We Go to Press

Bloomington, Ill., Feb. 13.—Can hold short meeting if called at once.—J. H. Gilliland.

Newton, Kans., Feb. 13.—Canton, Missouri, and Christian College become Living-link in foreign society.—E. W. Allen.

Neosho, Mo., Feb. 14.—In five days' meeting with Mrs. Hunley as soloist. Ninety-six have been added as result of union campaign. Great victory. Church rejoices.—J. B. Hunley.

Kansas City, Mo., Feb. 14.—Brother L. L. Carpenter passed away last evening at eleven thirty. Funeral services at Wabash, Ind. Life's work well done, Life's race well run.—James Small.

New Albany, Ind., Feb. 10, 1910.—Closed a short meeting with Park Church of this City last night with thirty-eight additions. F. T. Porter is the successful minister. Clarksville, Iowa next.—John W. Marshall.

Arkansas City, Kans. February 6: The revival spirit is now upon us. Eight more additions yesterday at regular service. Additions every Sunday for six Sundays with one exception. 183 in seventeen months.—Thomas H. Papplemell.

Pittsburg, Pa., February 7, 1910.—Thirteen yesterday. Seventy-nine to date. This is greatest meeting ever held in this part of Pittsburg. Attendance and singing great. Gordon is persistent and powerful as preacher, pastor and evangelist.—Kendalls.

Kansas City, Mo., Feb. 13.—Fifteen added at reception at Little rock; total 1068. Reached Kansas City Saturday. Minges came one week ahead. Assisting Dr. Burris Jenkins and Linwood Boulevard Church. First invitations today: fifty-five added. Overflow meeting tonight.—Charles Reign Scoville.

Clayton, Ill., Feb. 13.—We closed last Thursday with Brother Corey in order to start here today. Forty-eight added, thus doubling the active membership of our body there. Brother Sines has things in good shape here. The ordinance of baptism was administered today.—Thompson, The Egyptian.

Newark, Ohio, Feb. 13.—Ninety additions the first day of invitation. The morning services brought fifty-nine. Twenty-two tonight. Nine at an afternoon service. W. D. Ward, pastor, has only been on the ground four weeks but is in the hearts of his people and is giving loyal support. Lewis leads a great chorus.—Brooks Evangelistic Co.

Elkhart, Ind., Feb. 13.—Sixteen today, fifty-seven in first thirteen days. The greatest meeting in this city in any church for several years. This team is as good as the best and appeals to the people in the city. Each one a specialist. Charles E. Varney has had the largest men's meeting by any one church. Mrs. Varney is the most capable woman I ever knew in the work. Oscar Marks an all round man.—S. G. Buckner.

Vincennes, Ind., Feb. 13.—Meeting four

weeks old. Four hundred one additions, forty-one today, Ninety nine in last six days. Interest increasing. Greatest crowd present tonight. Wilhite laboring with increased power. Tuckerman's work more efficient every day. Mrs. Tuckerman's personal work a great factor in the meetings. Church rejoicing with great joy over the mighty victory. Men and women of all walks of life obey the gospel. City thoroughly stirred. We continue. Brammel and Gould in a meeting with the Second Church with fifty nine additions first week. They continue.—William Oeschger.

### New Secretary for Ohio

Uhrichsville, Ohio, February 2, 1910.—The committee appointed to nominate a successor to H. Newton Miller as corresponding secretary of the Ohio Christian Missionary Society have been in constant correspondence since their appointment. They consist of the following: P. H. Welshimer of Canton, Dr. S. M. Cook of Weston, S. M. Cooper of Cincinnati, J. P. Allison of Cleveland, and Charles Darsie of Uhrichsville. They have been able to reach a unanimous decision, which has also been the judgment of many brethren over the state. I. J. Cahill of Dayton, is the man who has been asked to assume the duties of the office and we are happy to give him letter of acceptance as follows:

Dear Brother Darsie: I have received and considered with care and prayer your letter on behalf of the committee on nominations asking me to accept the nomination to the office of corresponding secretary of the Ohio Christian Missionary Society.

Deeply appreciating the confidence of the committee and the far-reaching importance of the work, I have decided to accept the nomination at your hands. If my brethren of the ination at your hands. If my brethren of the shall take up this labor of love with the hope that working faithfully together the Lord may find us Ohio brethren into a large service for the Kingdom. Praying for such divine leadership, I am I. J. CAHILL.

### A Busy Boy.

A Salvation Army officer in London says he asked a boy what work he did to provide him with food, etc., and the reply was: "I pick strawberries in the summer, I pick hops in the autumn, I pick pockets in the winter, and oakum for the rest of the year."

### National Benevolent Association

The contract has finally been let for a new building to cost about \$25,000, to be used for a home for the aged, in Dallas, Texas. It is expected that this building will be completed early in the summer. It is expected that this building will be completed early in the summer. It is to be modernly equipped. It is being so constructed that each person may have his or her own room. It will be opened for the especial benefit of aged, indigent Disciples of Christ. A score or more of worthy veterans of the cross are anxiously awaiting the opening of this building.

The Christian Orphans' Home, of St. Louis, will receive \$1,000 from the estate of the late B. F. Lowry, of Columbia, Mo. During his lifetime Bro. Lowry made a number of generous offerings to education. In his death he remembered the Lord's poor.

The association is prepared to furnish free a beautiful Easter cantata, prepared by J. W. Carpenter, to the Sunday-schools that will observe Easter in the interest of our benevolent work. Why not Christianize the annual celebration of the resurrection of our Lord?

The National Benevolent Association has about 500 children in its six homes at the present time. The task of feeding these children three times a day for 365 days in the year is not a small one. Every Bible-school in the Brotherhood is asked to have fellowship in this blessed work.

The Christian Woman's Board of Missions and the National Benevolent Association have decided to abandon the plan of joint Easter

observance. The Bible-schools will observe Easter this year in the interest of the National Benevolent Association, and send their offerings directly to the Association.

JAMES H. MOHRTER, Gen. Sec.

### Laymen's Convention at St. Louis

By Stephen J. Corey.

I wish you could have been at St. Louis at the Laymen's Missionary Convention. In the rally of our people there was high, sane enthusiasm. They voted to raise the offerings from \$6,800 for foreign missions to \$13,000. L. W. McCreary's church averaged \$3 per member last year and he is out for \$6 per member this year. McCreary is a prince. Yesterday J. Campbell White asked the men who wanted to do larger things to step into a side room with the cooperating committee. About twenty-four staid. He put a little proposition before them for the starting of a "One Thousand Dollar League" for foreign missions. Twelve or fourteen men pledged \$1,000 or more a year for the work abroad. There was much prayer and not a few tears. One man, who gave not a cent last year, pledged \$1,000, and said: "I am ashamed of myself, and that pledge will not be all." Several pledged \$2,000. Then and there they started a league, which they planned to make world-wide. It was certainly a touching moment to see the business men take the thing in their hands and lead out.

Our own H. T. Sutton made one of the greatest, if not the greatest, speeches of the convention. He went on to Memphis, Little Rock, Oklahoma City, etc.

### Notes from the Foreign Society

Dr. J. W. Hardy, Jr., Nashville, Tenn., has been appointed by the Foreign Society to go to Batang, on the border of Tibet, to take the place of Dr. S. F. Loftis, who died there last year. He will probably start next June. The great church at Vine street, Nashville, Tenn., P. Y. Pendleton, pastor, will support him.

### A Friendly Grocer

Dropped a Valuable Hint About Coffee.

"For about eight years," writes a Michigan woman, "I suffered from nervousness—part of the time down in bed with nervous prostration.

"Sometimes I would get numb and it would be almost impossible for me to speak for a spell. At other times I would have severe bilious attacks, and my heart would flutter painfully when I would walk fast, or sweep.

"I have taken enough medicine to start a small drug store, without any benefit. One evening our grocer was asking Husband how I was and urged that I quit coffee and use Postum, so he brought home a pkg. and I made according to directions and we were both delighted with it.

"So we quit coffee altogether and used only Postum. I began to get better in a month's time and look like another person, the color came back to my cheeks, I began to sleep well, my appetite was good and I commenced to take on flesh and become interested in everything about the house.

"Finally I was able to do all my own work without the least sign of my old trouble. I am so thankful for the little book, 'The Road to Wellville.' It has done me so much good. I haven't taken medicine of any kind for six months and don't need any.

"A friend of ours who did not like Postum as she made it, liked mine, and when she learned to boil it long enough, her's was as good as mine. It's easy if you follow directions." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



H. S. Davenport, Fairfield, N. C., a general evangelist, looking after twelve churches, will aim to enlist all of them in the March Offering. He is helping to build three churches. He is seventy-two years of age and a very busy man. A preacher like that in every church would insure a million dollars for foreign missions this year.

Dr. C. C. Drummond has treated 10,500 patients in our hospital at Harda, India, during the past year. This is a vast work for Christ and his poor children. A new hospital building is greatly needed. Will not some friend put up a memorial? The dreadful plague epidemic has again entered Harda. We do not realize the brave fight these missionaries are making in the face of disease, ignorance and even death.

Dr. James Butchart and family have returned to China and have just reached their great hospital work at Lu Cheo Fu. This is one of the most important stations in all China.

Leslie Wolfe, Manila, Philippine Islands, under date of January 4, 1910, reports thirteen baptisms during December. During the whole of 1909 there were 253 baptisms in the work under his charge. One chapel was dedicated at Singalon and four others in the provinces. This would be a very good year's work for a preacher in any of our states in this country. There were more than 800 baptisms in all the Philippine Islands by our missionaries during the year 1909. Do you not think something is being done in this great field?

The average number of conversions in the United States, it is stated, is about three for each Protestant preacher; but the average number of conversions for each missionary on the foreign field is twelve.

W. H. Hanna and family have returned to the Philippine Islands and Dr. Lemmon, the new missionary, has just reached that field.

Last week one friend in Illinois sent the Foreign Society \$500 on the Annuity Plan; another friend in the same state sent \$100. We are hoping to receive many others in these March Offering days.

Seven new living links have been promised. Others are working in that direction. All the signs point to many more. A number of churches will become Every Member Churches. That is, an offering will be secured from every member. The Winchester, Ky., church will no doubt be in this class. In the past about ninety per cent of the membership have contributed, but they will do even better this year. The sky is all bright. Let everybody work hard. This is the time for work, work, work!

### Items of American Missions

M. Pitman of New Orleans, has taken the work at Lansdowne, East St. Louis, Ill., a mission of the American Board.

Oscar Sweeney, missionary pastor at Ocean-side, Cal., has a remarkable hold upon the community. He recently undertook to leave that he might take up the work at Douglas, Ariz., but the church and the entire community objected so strenuously and manifested their way in such a substantial increase in salary that he decided to remain. Methodists, Baptists, Episcopalians, Catholics, Christian Scientists—everybody placed their name upon the subscription list. The largest individual pledge was made by a Catholic. This action was taken on the ground that he is "a community man" and could not be spared from the city. He has been especially active in the endeavor to make and keep the town "dry" and temperance people think this good evidence of how public sentiment stands.

Frank Maples, missionary at Billings, Mont., reports a most encouraging situation in that far away frontier town. Their audiences are the best in the history of the church. Their finances are in good condition and men and women are added to the saved at almost every service.

Evangelist H. F. Lutz closed an interesting meeting with the Kensington Church, Philadelphia, of which Brother H. W. Cadwell is the pastor. There were thirty baptisms and six accessions otherwise. A splendid feeling obtained on the part of other religious communities in the vicinity of the meeting and the plea and position of the Disciples is better understood throughout the city.

The Kehr Street Mission at Buffalo has

raised in cash and pledges \$1,000 for its new building. Pastor Roy E. Deadman says that as soon as they get into the new house, the church will be regularly organized and thereafter be known as a church instead of a mission. There is a great deal in what you call a thing.

Howard Peters, missionary at Altus, Ark., does much preaching in school houses throughout the adjacent country. Recently twenty-five were received into the church from Greenwood three miles away. This builds up a great constituency for a church throughout the surrounding country.

Stacey S. Phillips of Alamogorda, New Mexico, reports a good meeting by Evangelist J. Arthur Stout, during which the forces were organized and strengthened.

J. M. Monroe, superintendent of missions in Oklahoma, reports having dedicated churches at Hydro, Wynona and having promoted building interests at Olivet, Marietta and Moore during the month of January. By obtaining possession of property in every town in this new country the Christian churches are obtaining a franchise upon that great field and in the very near future will be running well equipped solid vestibule trains over the tracks.

W. B. Young of Poteau, Okla., recently organized a new church at Red Oak.

Secretary Orilas G. White of Bethany, W. Va., and Evangelist J. A. Lord are in a meeting at Elkins, W. Va.

In Southeast Minneapolis, Minn., a church was recently organized by J. M. McKee.

Reports from the fields since the regular meetings in December show the following: Baptisms, 234; additions by letter, 131; additions otherwise, 372; total, 877; churches organized, one; Sunday-schools organized, two; buildings dedicated, one.

The following missionaries have tendered their resignations in the field where they have been laboring: W. L. Dudley, Lancaster, Pa.; Horace Siberell, New Orleans, La.; H. Gordon Bennett, Evangelist Northwest Canada.

Grant K. Lewis.

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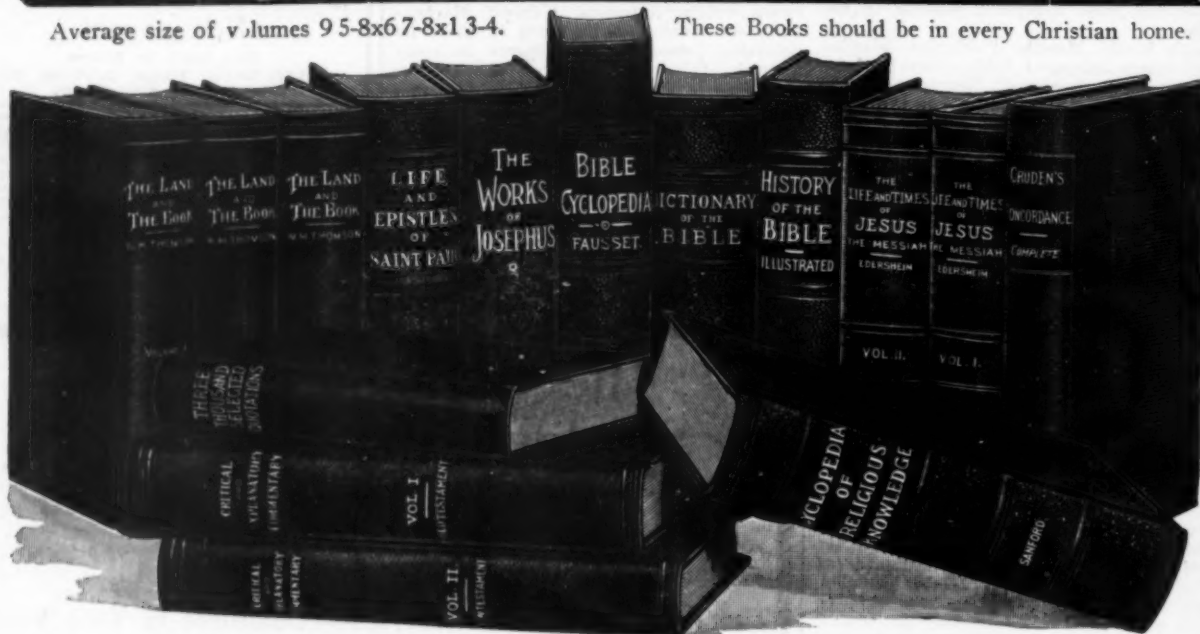
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